HISTORY OF THE BRITISH & FOREIGN BIBLE SOCIETY

W. CANTON

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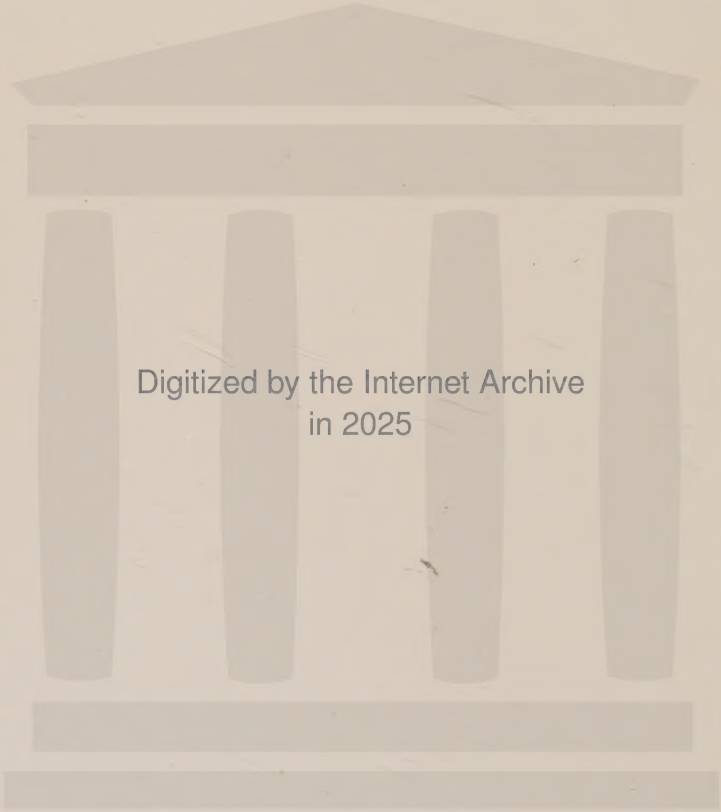
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THE BRITISH AND FOREIGN
BIBLE SOCIETY

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A HISTORY OF THE BRITISH AND FOREIGN BIBLE SOCIETY

BY

WILLIAM CANTON

WITH PORTRAITS AND ILLUSTRATIONS

VOL. II

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SECOND PERIOD, 1817—1834

CHAPTER XXIV

SOCIETIES AND AGENCIES IN THE MEDITERRANEAN

"In this world, it has been well observed, we see but half of Ezekiel's Vision—the wheels, but not the Eye within the wheels. It is sufficient for us, and it ought to be our consolation to know, that there *is* an Eye which sees and directs them."[1] The words are Lord Teignmouth's, and they rise in the memory like a star, as we turn from these chapters of demolition and secession to the cheering record of the work accomplished along the shores of the Mediterranean.

The special mission on which Mr Jowett was sent out to Malta by the Church Missionary Society in 1815 was to collect information as to the state of religion and the best methods of propagating Christian knowledge. He was "to visit and correspond with rulers and consuls and ecclesiastics and travellers of all kinds; to form, if possible, local associations for distribution of Scriptures (in fact, small Bible Societies); to prepare for the establishment of a printing-press at Malta; to study the languages of the Levant, and to seek for valuable MSS. of the Scriptures in them."[2] With the mutual good-will and helpfulness which characterised all their intercourse, the Bible Society and the Church Missionary Society were here working hand

[1] *Life of Lord Teignmouth*, vol. ii. p. 151.
[2] Stock, *History of the Church Missionary Society*, vol. i. p. 225.

in hand. Results were speedily apparent. On the 26th May 1817, at the crossways as it were of three continents, the Malta Auxiliary was established, with William Jowett, Isaac Lowndes, and Cleardo Naudi as secretaries; and grants of £500 and 6000 copies of the Holy Scriptures in nine languages were at once voted.

The enormous task of investigating the religious condition of Mohammedans, Jews, Druses, and peoples of other creeds, and of reporting on the Oriental Churches—Greek and Syrian, Armenian and Nestorian, Coptic and Abyssinian—was pursued with energy and courage. The literary representatives "travelled to Egypt, Syria, Turkey, the Greek Islands at a time when such journeys were almost as difficult and fatiguing as in the time of St Paul; for example, on one occasion the voyage from Malta to Constantinople occupied sixty-nine days! Sometimes they were in quarantine for weeks, as the plague continually raged in the Levant."[1]

In May 1818 Jowett took part with the British chaplain, Mr Williamson, in founding the Bible Society of Smyrna, a city of over 130,000 inhabitants of every colour and faith, which, with its direct trade to the Black Sea and the chief Mediterranean ports, had in some respects greater advantages even than Malta itself. A few months later he transmitted to the Home Committee a resolution proposing correspondence with Bombay, his nearest neighbour in the far East, and a meeting on the shores of the Red Sea of two or more friends of the Bible Society for the purpose of devising schemes of co-operation.

In the following year he was at Thebes, studying Ethiopic, within view of the mountains in which the Tombs of the Kings were hewn; at Edfoo, the last town in which Christians were to be met with; at Assouan, where he found relics of churches and convents, and heard

[1] Stock, *History of the Church Missionary Society*, vol. i. p. 227.

of others higher up in Nubia, which proved how far Christianity once extended in these countries. "It will be," he wrote, "the blessed toil of Bible Societies to renew it."

A line, in passing, to the memory of a young member of this brotherhood of Malta—the Rev. Christopher Burckhardt, who was the agent of Mr Henry Drummond, now most readily remembered through his association with Edward Irving. In 1818 he visited Egypt, sold the Scriptures in Alexandria and Cairo, obtained from the Coptic Patriarch credentials to be enclosed with a consignment of Ethiopic Psalters to the Church in Abyssinia, and, returning by way of Jerusalem, died of fever at Aleppo.[1]

In 1819 Dr Pinkerton took an active part in the work, in the course of that long tour to which reference has already been made. Ætna was in eruption as he passed down from Messina in a Maltese *speronaro* of eight oars, and for two nights he saw the lava pouring through the woods to the sea, and the rockets of burning stone bursting in showers of fire. On the fourth day he reached Malta. Jowett and Lowndes were absent; but the committee, which included Greek, Roman Catholic, and Protestant clergymen, met and discussed many subjects on which he was able to counsel them. He strongly urged the extension of their operations to the States of Barbary, and it was agreed to open correspondence at once with friends in Tangier, Tunis, and Tripoli.

At Corfu, on the 20th July, he had the satisfaction of seeing his efforts on behalf of the 200,000 inhabitants of the Seven Islands crowned by the formation of the Ionian Bible Society. Baron Theotoky, head of the Ionian Senate, was chosen president; Macarius, the Greek Bishop, was one of the vice-presidents; and the meeting was attended

[1] His namesake, the famous traveller, with whom there is a chance of confusing him, died at Cairo in the preceding year.

by the Roman Catholic Vicar-General, with a number of his priests.

Leaving Corfu in a six-oared caïque on the 26th, he came in view, at sunset, of the brave old Christian town of Parga—the last little spot of ancient Greece which had preserved its independence—surrendered now to the pollution of the infidel, and just deserted by its three thousand citizens, after they had burnt the bones of their dead to ashes. He landed for the night in a rocky creek of Anti-Paxo. No habitation was near. The boatmen gathered withered roots for a fire; a flat corner of rock served for a table, a boulder for a seat; and in the light of the clear stars, he took his evening meal. For some time he thought sorrowfully on the fate of Parga; and little wonder, for it was the price England had paid for her occupation of the Ionian Islands. Then he "offered up his thanksgiving and prayer," wrapped himself in his blanket, and lay down in the caïque beside his Greek companions.

On the 30th the Cephalonian Auxiliary was established, with the Archbishop as president; the Regent, the President of the Ionian Parliament, and the President of the Tribunal of Justice, as vice-presidents; and on the 4th August a second Auxiliary was formed at Zante, with the Rev. I. Lowndes as secretary. In Zante the Russian Consul showed him a list of 115 persons for whom he had ordered 322 copies of the Modern Greek Testament from the Bible Society at Kaffa, far away in the Crimea. A year later, and two more Auxiliaries were founded—one for Ithaca, the other for the Isle of Paxo, the scene of that strange legend of the lamentation for the death of Pan.

At Corinth, the seat of a metropolitan and a bishop, Pinkerton found a population of about 2000, of whom nearly half were Turks, and a single church, served by three priests. Seven marble columns and an amphitheatre hewn out of the rock were all that survived of the vicious

and brilliant city in which St Paul plied his trade as a tent-maker. "A gracious Providence," he wrote, "raised up for me a modern Aquila and Priscilla, in a worthy aged Greek and his wife, who have attended to all my wants. . . . I have given my host a parcel of the Greek pamphlets, and he will exert himself to bring them into circulation, and to aid our cause as far as circumstances will permit." On the 20th August he was able to announce that Athens, too, had become the seat of a Bible Society, with the Archbishop as president, and a committee who were impressed with the necessity of making the Modern Greek Testament a school-book, and of supplying the clergy, who were generally in want of the Scriptures, both for their churches and their people.

On his arrival at Constantinople he proceeded, as we have seen, to set in train a number of important undertakings. A thorough revision of the Modern Greek Testament of 1710 was requisite, and he placed the work in the hands of Hilarion, a learned archimandrite of Mount Lebanon, who produced what was substantially a new version. At the same time, arrangements were made for the translation of the Old Testament—the first, apparently, ever executed in Modern Greek. Dr Evangelos Mexicos was engaged to prepare a New Testament in Albanian, which was to be printed with Hilarion's text in parallel columns; and a copy of the Old Testament in Hebrew and Judeo-Spanish, procured by Pinkerton, led to the issue of a Judeo-Spanish translation of the New.

It was chiefly in response to his pressing representations that in 1820 the Committee appointed the Rev. Henry Leeves as the principal agent of the Society in the Levant. About the same time, in consequence of the death of Mr Williamson at Smyrna, they engaged the services of Mr Benjamin Barker, brother of the British Consul at Aleppo, who was specially fitted for the post by his knowledge of

the languages of Syria and his familiarity with the country. Leeves reached Constantinople in January 1821, and one of his first duties was the revision of the text of Hilarion's Modern Greek Bible. The opening of his mission was beset with trials, dangers, and anxieties. The block of buildings in which his house was situated was burnt down, and he removed with his family to Therapia. Insurrection broke out in Roumania; on the 6th April the banner of the Red Cross was raised against the Crescent, and the Greek War of Independence began. A fortnight later the venerable Patriarch Gregory was attacked by a Turkish mob during divine service, and dragged to an ignominious death. Four other bishops were murdered, and for some time Hilarion and the superior of his convent, the Archbishop of Sinai, who was assisting him in his version, seemed in such imminent danger that Mr Leeves had the MS. committed to the safe keeping of Lord Strangford, the British Ambassador. From that date onward to the autumn of 1829, when the Porte recognised the freedom of Greece, the peaceful labours of the Bible Society must be pictured against an environment of warfare, outrage, and massacre—the butcheries of Scio and Ipsara and Cyprus, the fall of Corinth, the victories of Botzaris, the capture of Missolonghi (two years after Byron's death), and, finally, the annihilation of the Ottoman fleet at Navarino. In the following year, in the course of a journey through the Greek islands to Smyrna and Ephesus, Leeves beheld the desolation which had fallen on the once beautiful and flourishing island of Scio. The city had been sacked; the great college, the Oxford and Cambridge of Hellas, in which between six and seven hundred young men were being educated, the churches, the hospitals, the handsome stone houses had been destroyed. "On every side were strewed fragments of half-burnt books, manuscripts, clothes, and furniture, and—what was most shocking to the feelings

—numerous human bodies mouldering on the spot where they fell. Nothing that had life was to be seen but a few miserable half-starved dogs and cats. The villages have shared the same fate, and of a population of 130,000 Greeks, there remain, perhaps, 800 to 1000 individuals scattered through the most distant villages." In the gardens of the British Vice-Consul a little colony of 207 Sciotes, chiefly women and children, were living on figs and grapes, which now belonged to nobody. For these and the refugees under other flags he had copies of the Greek Testament despatched from Smyrna.

Hilarion was preserved from the perils which surrounded him, and a few months later was raised to the Bishopric of Tirnova, where he continued the work of revision till his deposition, and completed it in retirement at Demotica. The New Testament received the approval of the Archbishop of Sinai, and was printed in 1827 under the supervision of the Greek Church at the press of the Patriarchate. A little later the MS. of the Old Testament version from the Septuagint was submitted to the London Committee, who, as we shall see, adopted a larger project, which superseded Hilarion's laborious achievement.

Mr Leeves himself withdrew for a time to Odessa, where he was permitted to proceed with his various undertakings. Dr Mexicos had by this time completed the New Testament in Albanian — the first attempt to bring that dialect to a written standard — and proposals were made for a version of the Old Testament; but these appear to have fallen through, or to have been cancelled by his death some months later. The New Testament was revised by the Bishop of Negropont in 1824; the Gospel of St Matthew, with Hilarion's Greek text in parallel columns, was issued at once; and the complete work was afterwards printed at Corfu under the care of Mr Lowndes, at the expense of the Ionian Society.

In June 1822 Mr Leeves returned to Constantinople. The fire which had destroyed his house had not materially damaged the presses in the printing-office, and though the books and papers had been torn and scattered, the type had not been destroyed. In a few days matters were arranged, and he was busily despatching Bibles and Testaments in Syriac, Arabic, Armenian, and Armeno-Turkish (Armenian in Turkish characters), together with appeals to the patriarchs, archbishops, and bishops of the Chaldean, Syrian, and Armenian communities. In every quarter the Armenians displayed an eager desire to possess the Scriptures, and there was an ever-increasing demand for the Armeno-Turkish version.

In August, while Leeves was in Smyrna, Mr Barker, writing from the "Garden of Ibrahim Aga, near the ruins of Aleppo," was sending home another story of the dangers to which the agents of the Society were exposed, and of the Providence which watched over them: "On the night of the 13th August, about half-past nine o'clock, Aleppo, the third city of the Ottoman Empire, built entirely of stone, was, in the space of a few seconds, brought down to its foundations." He was himself almost miraculously preserved. He found the gate of the city shut, "and no one dared to risk his life under its arch to open it." Recommending his soul to God, he threw himself on the gate; it was not locked, but the great iron bars across the folding doors were bent by the earthquake, and he could not move them, and the guards were dead. "I fell again on my knees. . . . I did not forget in my prayers the miserable creatures around me. While I was in that attitude, four or five Turks came near me, and joined hands to pray in their accustomed way, calling out, Alla! Alla!" Not a moment was to be lost; crowds were pressing with wild cries towards the arch; he called on the Turks to help, and God gave them courage; under

his directions they beat back the bars with large stones, and the way was cleared. A moment later a strong shock levelled the crumbling arch, and several Jews were killed by its fall. A throng of people rushed out, "and with one accord fell on their knees to render thanks to the Almighty for their preservation." For four days he lay in the garden of Ibrahim Aga, unable to move on account of his injuries. Many thousands—native Christians, Jews, and Turks—had perished. The crowds who had escaped encamped beneath the trees to avoid the burning sun. A few days later he succeeded in finding among the ruins some of his papers, among which was the account of sales of the Arabic Scriptures. Only a few weeks before the catastrophe he had sold 499 Arabic New Testaments and 640 Psalters. Did he leave before the Bedouins swept up in hordes from the Syrian desert, and were beaten back from their plunder by Behrem Pasha? He found Antioch a heap of ruins, with the inhabitants camped in the open fields; and most of the towns in the Pashalik of Aleppo had suffered.

On reaching Smyrna, he kept the well-stocked depôt open from morning till night, and in three or four days sold more than eighty Bibles and Testaments in different languages. During the next few months the purchasers included Armenian priests, travelling to distant places, and strangers from such remote cities as Kaisariyeh, Mardin, Mosul, and even Baghdad. "As soon as it is known," he wrote, "that those holy books come out of the Society's depôt at Smyrna, many applications will be made for more"; and he spared no trouble to make the existence of the Society as widely known as possible. Friends of all sorts co-operated; two cases of the Scriptures which he had entrusted to an Armenian were taken to Tokat, the last stage of Henry Martyn's pilgrimage, sold in a day or two, and created an immediate demand for more.

Archbishops, metropolitans, and archimandrites were visited, and, without an exception at that time, readily gave their sanction and approval to the work, and often promised their active assistance. Unexpected agents presented themselves in strange ways, as in the instance of the Greek whom Mr Leeves met in one of his tours carrying a copy of the four Gospels in his bosom, and who offered to visit the neighbouring village and obtain orders for the purchase of the Modern Greek Testament. And the frequent journeys of the European and American missionaries contributed largely to the distribution of the Word of Life. An English clergyman, on his way to the Holy Land, took with him from Malta 3500 copies of Bibles, Testaments, and Portions in ten languages, and thousands were dispersed in Syria by other travellers. Purchasers hurried to the lodgings of these travellers as soon as they arrived in the various towns; "we had no occasion to go abroad with our books, or to employ any one to sell them for us"; and when their stores had been exhausted, as many as thirty persons a day had to be sent away disappointed.

The Ionian Society had, in the meantime, made the most of its resources. During the three years of its existence it had issued 3000 copies of the Scriptures. Hundreds of Greek New Testaments had been sent to the mainland, where they had been gladly received, and it is said that in the patriot camps many a chapter was read during the war.

Frequent journeys by sea and land, attendance at the depôts, correspondence with friends and helpers, arrangements for new versions in many tongues, the labours of revision and printing, kept the agents of the Society incessantly busy. In 1823 Mr Barker travelled in Turkey, and afterwards accompanied Mr Leeves on a journey to Ismid, the ancient Nicomedia; Isnik, a small village with fields and gardens within the old walls of the once famous Nicæa,

the city of the Nicene Creed and of the first and seventh General Councils;[1] and Brusa, the capital of the bygone kings of Bithynia. There, when they had enlisted the goodwill of the Armenian Bishop and the Greek Archbishop, they parted, and Barker pursued his way to Kutaya, Angora (Ancyra), Kaisariyeh (Cæsarea), Konieh (Iconium, whence Barnabas and Paul fled to Lystra), and other cities in Asia Minor, ascertaining the needs of the population, their nationality, language, and creed, securing the friendship of the ecclesiastical authorities, and arranging for the transmission of suitable versions of the Scriptures. In the following year he travelled through Syria to Jerusalem, distributed many books among the poor villages on the Anti-Lebanon, and opened a depôt at Beyrout for the supply of Damascus, Sidon, Tripoli, and the Holy City. A year or so later there were depositories at Aleppo, Tarsus, Soor (Tyre), and Saida (Sidon). With an indefinable pleasure one reads that he found Tiberias and Nazareth well supplied with the sacred volume which has made their names familiar to Christendom. On his way back from Jerusalem, he was stricken down with fever at Aleppo. After a dangerous illness, and three narrow escapes from shipwreck, he reached Smyrna once more.

About the same time (1823) Dr Pinkerton, who had been sent on a tour of inspection in the Mediterranean, caught fever while visiting the prison in Malta, and, too weak and reduced to proceed further, returned by sea to England.

At Constantinople considerable developments had taken place. During the four years from 1823-26, 21,000 copies of the Word of God, in whole or in part, had been issued from the depôt. Of these, 10,531 had been dispersed among the Armenians, 6595 among the Greeks, 1,916 among the Jews, and the remaining copies had been in

[1] At the first Council the Scriptures were exhibited on a throne of gold.

the various European and Oriental languages. In 1824 Mr Leeves had for the third time revised the Judeo-Spanish New Testament, which, with the aid of Athias Leone, a learned Jew, he had undertaken two years previously. The language was the common speech of thousands of Jews in Turkey and Asia Minor. It was the Spanish of Ferdinand and Isabella — modified by Hebrew idiom and the changes of three centuries—which the Sepharim ("Spaniards") had taken with them when in 1493 they made their sorrowful exodus from Spain, in obedience to the brutal edict which gave them four months in which to choose between baptism and banishment. From this version, which however, was not issued from the press at Corfu till 1828, much good was anticipated, for already a sect had sprung up among the Jews, who believed that their Messiah had come, that their Messiah was Christ Jesus, and that the obligation of the Mosaic law had ceased. "Parties of them," wrote Mr Leeves, "assemble together by tens and twelves (privately, however, 'for fear of the Jews') to read and discuss the New Testament. There can be now, I trust, no doubt to what use our Hebrew Bibles and Testaments lately sold are turned." Several professed Christianity, and three converts, through the malice of their bigoted countrymen, suffered the horrors of a Turkish prison for three years.

Among the other important matters which engaged earnest attention were the Kurdish version of the New and the Persian translation of the Old Testament. A Kurdish version of the New Testament had been undertaken by Bishop Shevris of Tabriz, who had encountered many difficulties and run some personal risks in carrying out the engagement. In 1826 he sent the MS. of the four Gospels to Mr Leeves, who forwarded it for the consideration of the Committee. It was finally referred to the missionaries of Tabriz, and they made a special journey into Kurdistan

for the purpose of testing it. There it was found to be unintelligible; and Kurdish, it was ascertained, was spoken in so many dialects that it was very difficult to say which was most suitable for a translation.

Mirza Jaffier had for some time been employed, under Professor Lee, on a Persian rendering of the historical books of the Old Testament; and in 1826 an arrangement was come to with the Scottish Missionary Society for the services of the Rev. William Glen, at Astrakhan, in translating the poetical and prophetical books. In 1830 the work was completed; Psalms, Proverbs, Ecclesiastes, and the Song of Solomon had been revised, and 1000 copies of each of the first two books were printed in London by Mr Greenfield; but after prolonged consideration, the Committee regretfully decided, on the advice of Persian scholars, that they would not be justified in issuing the version as it stood. Eleven years afterwards, however, a translation of the whole Bible in Persian by Mr Glen was published by the Committee of Foreign Missions connected with the United Associate Synod of Scotland, and the Bible Society contributed £500 towards the expense.

These two instances suffice to illustrate the scrupulous care which the Committee took to ascertain the merits of versions before they adopted them.

The Turko-Greek New Testament (Turkish in Greek type) was ready early in 1827, and Mr Leeves employed a colporteur, whose success among the villages and towns near the Sea of Marmora encouraged him to adopt that method more largely at a later period. He also furnished a considerable supply of Greek Testaments to Mr Hartley, of the Church Missionary Society, and Mr Brewer, an American missionary, who visited Syra, Naxia, Hydro, and other islands in the Archipelago, distributing copies and forming small depôts, from which the inhabitants might be at any time supplied.

The critical condition of Turkish affairs brought Mr Leeves's agency at Constantinople to a close at the end of the year. After providing for the safety of the Society's stock and a continued circulation of the Scriptures, he left the city with the Ambassador and the other British subjects on the 8th of December. "The Turks would give no passports to the Ambassador and those who accompanied him, but threw no obstacle in the way of our departure"—a sullen moderation of temper, due, no doubt, to the guns of the frigate *Dryad* which took his Excellency on board in the Dardanelles. At Smyrna, under the protection of the battleships, Mr Barker considered it still sufficiently safe for him to remain at his post, though he was obliged to discontinue his journeys for the present. What affected Mr Leeves most was that he could no longer be of service to the Jewish converts in prison. One had wavered, and recanted under the treatment to which he had been subjected, but had not been released. The others stood firm. "We have received your letter, and have well understood its contents," they wrote; "and according to your injunctions, we still keep Jesus our Messiah before our eyes, whatever circumstances or chastisements may befall us, and we hope, putting our confidence in Him, that we shall suffer no evil. . . . Many persons of other communions come to us daily in the bagnio, making us large offers, and promising that, if we will join them, they will procure us our release; but we answer them, that he who first showed us the light of the truth, and has since been our support, he is our father, and let him do with us what he will; and that we did not become Christians for the sake of wealth, nor to obtain an earthly kingdom; but we were baptised that we might endure tribulation, and thus might attain the kingdom of heaven. . . . We entreat you always to be mindful of us; we, on our part, will always have your counsels of the holy Gospel in our minds."

Two years later we hear from Smyrna of these converts—free, and spreading the truth to which they had testified. Thirteen others had been baptised, and had had, in consequence, to suffer persecution, though happily not to the same extent as John Baptist and his companions. They had been banished to Kaisariyeh, and the Scriptures had been sent to them for their consolation and encouragement.

During the seven years of his agency Mr Leeves had distributed 30,000 copies of the Scriptures, without counting the large issues from the Smyrna depository. He had made it his practice to sell, though at an extremely reduced price, as the distress of the people would admit of no other course, and the proceeds had amounted to 56,000 piastres, or something between £1200 and £1300. Besides the spiritual benefit which had been conferred, the operations of the Society had raised the character of the British, and freed it from the gross prejudices and superstitions with which we had been credited by the Turks, and especially by the Greeks and Armenians.

On his return home Leeves took part in the discussions of the Committee as to the printing of an edition of the Bible in Greek, for which, according to Mr Jowett and the missionaries in the Levant, an earnest enquiry had been excited by the distribution of the New Testament. It was at first decided to proceed with an impression of 5000 copies of the Septuagint; but further deliberation led to the conclusion that, in spite of the inevitable delay, a Modern Greek version in conformity with the Hebrew text was much to be preferred to an edition of the Septuagint, or to Hilarion's translation of the Septuagint, though the latter would be of the greatest value in the new undertaking. The work was committed to Mr Leeves, assisted by Mr Lowndes. The former arrived at Corfu in the spring of 1830, and a start was at once made in collaboration with three accomplished Greeks—Professor Bambas, Tipaldo, and

(for a brief period) Joannides. In the summer of 1836 the great enterprise was, under God's blessing, brought to a close, "in the midst of fanatical movements directed against the Scriptures and the schools, which our own undertaking had in some measure contributed to excite." In compliance with the urgent demands that were made, various portions were issued separately as soon as they were ready. In 1830 an edition of 5000 copies of the Psalms was published; a second edition was put to press in the following year; and the book of Joshua, the four major Prophets, the Pentateuch, and Isaiah appeared at intervals. "I am convinced," Mr Leeves wrote, "that this mode of circulating portions of the Old Testament is a very excellent one;" and he quoted from a letter of one of his colporteurs at Corinth:—"Isaiah is the organ of truth; when the people, in reading it, reached the chapter about idols, they came to me and said, 'Do you see here how the Anglo-Americans (so they call us all) want to change our religion?' I replied to them that it was not the Anglo-Americans that wrote these things, but the Prophet Isaiah, and that the very same expressions were found in the Holy Scriptures in Ancient Greek. 'But who,' I said, 'among you reads the Holy Scriptures? Or who among you understands them in the Hellenic language? Now, however, you cannot say that you do not understand them, when they are translated into your modern tongue.'" The Old Testament was first published in a complete form by the Society in London in 1839, in an edition of 5000 copies.

Mr Leeves's time and strength were not devoted exclusively to the Modern Greek Bible. In 1831 he travelled in Greece and the isles of the Archipelago; in 1832 he visited Albania; in 1833 he removed with Professor Bambas to the island of Syra; in 1834 he was sailing from isle to isle with the book of good tidings. And, in addition to his Modern Greek labours, he had in

hand a Turkish version of the Bible in Greek characters for the use of the poor Christian population of the provinces of Asia Minor, whose speech was Turkish and whose alphabet was Hellenic. This he began in 1832, assisted by Christo Nicolaides, a young Philadelphian; the Committee sent out type, and the printing proceeded at Syra as far as the book of Joshua, when Mr Leeves took up his residence at Athens, where, in 1839, the work was completed.

We must leave him on his "commercial rock, peopled by fugitives from every quarter of Greece and Turkey," and turn to Mr Barker, who had been no less energetic in his own work. The following brief statement sums up the results of his two agencies during a period which was of especial interest. Between 1822 and 1824 Mr Barker had distributed 2700 volumes in Aleppo, Beyrout, the Anti-Lebanon, and Latakia. Between the 1st September 1824, when he settled at Smyrna, and the 31st December 1829, 12,423 copies were issued from the Smyrna depôt. From 1828 to the close of 1832, the distribution from Constantinople and Smyrna amounted to 60,682 volumes. In spite of political troubles and other impediments, 75,805 copies of the Scriptures, in about twenty-two languages, had been scattered over the Levant. His journeys in later years carried him as far afield as Jassy, Bucharest, and Belgrade in the north, and Patmos and Rhodes in the south. In "an obscure Turkish village in Macedonia" he discovered that "the Scriptures were silently teaching men in Greece the right road to everlasting life"; off the shore of one of the Greek isles he was "so beset with boats full of children who came for books that he was obliged, although there was little wind, to order the captain to get under way," lest he should be induced to part with his whole stock in one place. In 1835 he obtained the consent of the Prince and the Governor to

print the Wallachian Testament from a copy furnished by the ecclesiastical authorities, and made arrangements for a new Bulgarian version of the New Testament to which Archbishop Hilarion—restored to his see, one gathers—promised his sanction. The former was published at Bucharest at the expense of the Society in 1838, and the latter left the press at Smyrna in 1840. Here it may be mentioned that in 1819 a grant of £500 was voted by the Committee for the production of a New Testament in Servian. The version was prepared from the Old Sclavonic text by Vuc Stephanovitch (author of the first Servian grammar and dictionary), revised by the committee of the Bessarabian Auxiliary, and left the press at St Petersburg in 1824. As it lacked distinction of style, it was re-written by Professor Stoikovitch, and issued by the Russian Bible Society; and in 1830 it was reprinted at Leipzig for the British and Foreign Bible Society.

Other friends and promoters of the cause, like Mr Tod, a merchant at Damascus, Mr Groves of Baghdad and his associates Messrs Parnell, Cronin, and Newman, and the numerous representatives of the different missionary societies, contributed effectively to the wide dispersion of the sacred books.

The missionaries of the Basel Society, who in 1823 had taken up their position at Shusha, east of Mount Ararat, were employed in these years not only in distributing the Scriptures in various dialects, but in preparing the Gospels in Eastern Armenian, and the New Testament in Georgian or Eastern Turkish, and in a variety of Tartar-Turkish in the Persian character. In 1835 their direct missionary work was brought to a close by an imperial ukase which, however, permitted them to proceed for a time with their printing. Their attempt to obtain a relaxation of the edict failed, and the establishment was dissolved. The Eastern Armenian version, which was

printed at Moscow, left the press in 1835, and a little later 1000 copies of the Gospel of St Matthew were issued by the British Society. With regard to this last version, the circulation of which was prohibited by the Russian Government, there is an interesting history. The translator, Mirza Ferukh, an Armenian of Shusha, had been carried away captive to Karadagh in boyhood, and adopted by the Khan. Seventeen years later he made his escape to his native place, joined the missionaries for the purpose of learning Russian, was set by them to the translation of the New Testament and portions of the Old, and in the course of his task was converted to Christianity. His son, Abraham Amirkhanjanz, revised and completed the Ararat Armenian Scriptures many years afterwards, took a leading part in the Azerbijani or Transcaucasian Turki version, and was engaged in the service of the Society down to 1891.

During this period schools—principally of the Lancaster type—had been springing up everywhere, in the Ionian Commonwealth, in Greece and the Greek Islands, even in Turkey, where the Sultan showed some inclination towards western improvements. They constituted an important, and perhaps the most promising, department in the operations of the missionaries. The Greek Government recognised the Holy Scriptures in 1834 as a book necessary for the use of all public schools, and instructed Dr Korck of the Church Missionary Society, who was appointed director of these institutions, to open negotiations with Mr Leeves for an adequate supply. Hundreds of copies had already been placed in the hands of the school children during the tours of the agents, and it was not without reason that Mr Leeves described the official decision as "only a sanction by authority of what before existed to a very large extent *de facto*."

Unhappily, however, while the prospects of a new

generation were brightening to the broad day, a spirit of opposition to the work of the Society had manifested itself in the hierarchy of the Greek Church. As early as 1833 the hostility of the clergy had affected the sales at the depôts, and, notwithstanding the action of the young King, Otho I., who had accepted a copy of the Greek version and expressed himself friendly to the cause, it spread among the people, and developed into an active fanaticism. By a synodical resolution in 1835, the Septuagint was declared the only "authorised version." In the year following the Patriarch issued an insulting proclamation, in which he warned the people against the missionaries, and interdicted all "Protestant" editions of the Bible and all translations of it in Modern Greek, Turkish, Arabic, Bulgarian, and other languages. In Syra some copies were trodden under foot, and even burned in public. "I desired the man who gave me this intelligence," wrote Mr Leeves, "to gather up some of the fragments. He did so, and I was much struck by my eye lighting on a passage very descriptive of our circumstances and of our duty under them (2 Cor. vi. 6-10). . . . And on the back of the same fragment was a passage equally fit to form part of an address to our misguided adversaries, whose cry, from the archbishop down to the lowest individuals, is, 'We are the true orthodox Church; you are but heretics':—'If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.'"

In August 1837 the Patriarch issued a pastoral, which was read in all his churches, forbidding under pain of excommunication and other penalties the reading of the Bible or other writings published by the British Bible Society, and prohibiting Greek Christians from sending their children to the Lancastrian schools, or other seminaries conducted by heterodox teachers. A commission visited

several congregations in the capital, and collected the forbidden books which were subsequently burnt in the Patriarch's palace.[1]

East of the Dardanelles, the effect of this agitation was more severely felt than in Greece itself. At Smyrna, where priestly anathemas were seconded by Turkish threats of judicial punishment, even those who used to be the principal purchasers were now intimidated into obedience; still, instances occurred in which persons who were required to surrender their copies had steadily refused.

In 1837 Mr Leeves removed from Syra to Athens, and at the end of the year the circulation which, in consequence of ecclesiastical and popular violence, had fallen to 5148, rose to 14,671, and in the next year exceeded 19,000 volumes, nearly all of which had been disposed of in Greece and the islands. His colporteur had met with a good deal of opposition from the adversaries of the cause, but had made a successful tour. The recently appointed agent of the American Bible Society had purchased nearly 5000 copies, which had been distributed by the American missionaries. Two editions of the Armenian New Testament were in the press at Smyrna—the Modern text at the expense of the British, and the Ancient at that of the American Society.

In consequence of the increasing hindrances thrown in the way of the operations of the Society in Turkey, the Committee felt that there was not now sufficient occupation for the full time of the Smyrna agent — an opinion in which Mr Barker frankly and cheerfully concurred — and the terms of his engagement were re-adjusted. In 1838 he made a journey to Bucharest for the distribution of the Wallachian New Testament, of which 5000 copies had just left the press. He arrived

[1] Bishop Wingård, *Review of the Church of Christ*, p. 7.

in time to add 150 volumes to the prizes which the Prince was about to present to the children of the great Charity School, and the incident formed an auspicious beginning to his operations, though at Jassy the Metropolitan refused his consent to any distribution of the Testament. On his way back to Smyrna, an opportunity presented itself of supplying the needs of the German colonists at Odessa and at other places in Southern Russia, and 1000 Bibles and 5000 Testaments were voted by the Committee for this purpose. Among the other duties which now lay before him were the supervision of the Bulgarian version as it passed through the press at Smyrna, and a journey over unexplored ground in Asia Minor.

At this point we close our survey of Greece and the Turkish dominions, which, for the sake of continuity, has been carried beyond the limits of the second period.

Mr Leeves visited England in 1838, and gave it as his opinion that the position of the Society imposed on it the obligation of continuing its efforts. Notwithstanding opposition, the door was open. A controversy was going on between the two great parties in the Greek Church, and clear utterance had been given to the contention, that while the Fathers of the Church were to be reverenced, it could not be with the reverence given to Christ, nor could their writings be honoured with the honour due to the Word of God itself. There was a good prospect that the work would not be interrupted, but that matter was in the hands of God.

We now resume the account of the Auxiliary at Malta. When Mr Jowett first went out, two months after the battle of Waterloo, there was not a single missionary in the Mediterranean. In 1820 there were six. Eight years later, when he returned to England for the benefit of his health, he left thirty accredited representatives of Missionary, Bible, and Jewish Societies; and eighteen more

—of whom nine had died, and nine had removed to other stations or quitted the field — might be added to the list. Among the missionaries who stood for the Protestant zeal of Germany, America, and Britain an excellent spirit of harmony and devotedness prevailed, and all were helping to realise the designs of the Bible Society. In accordance with his original instructions, Jowett had established a printing-press, equipped for about a dozen languages, at which in 1830 the American missionaries were authorised to strike off an edition of the Turko-Armenian Testament. One of the master-printers, it is interesting to remember, was John Kitto, "the deaf but learned mason," who in his *Bible Illustrations*, *Cyclopedia of Biblical Literature*, and other works, illumined the Scriptures with the results of travel and scholarship for thousands of English readers.

In 1820 Mr Jowett secured for the Bible Society the complete version of the Bible in Amharic, the vernacular of Abyssinia, which for ten years had occupied M. Asselin de Cherville, French Consul at Cairo, and his translator Abu Rumi, an old monk born in Ethiopia, "a master of the literature of his country, a traveller who had penetrated to the most remote regions of Asia, the instructor of Bruce and Sir William Jones." When Abu Rumi had finished his task, wrote Mr Burckhardt, "M. Asselin wanted him to translate other works; but he replied that he was desirous of some repose, and had determined to undertake a journey to Jerusalem, there to die and be buried. Soon after his arrival, the plague made its appearance, and he fell a victim to it."

Already, as we have seen,[1] Ethiopic Psalters had been sent through Mr Salt, the British Consul-General in Egypt, into Abyssinia, that beautiful mountain region which was one of the many bewildering "Indias" of the old geographers—the "India," in particular, of the historian

[1] Chapter viii. I. Period, p. 140.

Rufinus and his followers Socrates and Sozomen, which "received the first seeds of the faith from Frumentius, from whose consecration as bishop (in 326) by Athanasius, the great Patriarch of Alexandria, dates the age-long subordination of the Abyssinian to the Coptic Church." The Psalter was printed by the Society in 1815 from the edition of Job Ludolph, the learned Thuringian Orientalist, and it was received with wonderment by the Negus and the prelates assembled on the top of the flat-roofed church at Axum. As the copies were all alike, they were manifestly one man's handiwork, and quite as manifestly so many volumes could not have been written in ten years by ten men in Abyssinia. It was useless to explain the mysteries of the press. "If I were to try to cut the letters in wood," said the Negus, "much more in brass or any other metal, it would take me a whole day to complete fifteen or sixteen; and after they were finished, how many years would it take me to place them together?" However, the book of the Psalms of David, wrote his Majesty to his "lord and friend, Salt," "is exceedingly good, and very beautiful—so say all the men of Ethiopia"; but, as it was the custom in Ethiopia for the Psalms to be accompanied by meditations of the Prophets, the Song of Solomon, and the seven daily hymns to our Lady Mary, let the prince of nobles and priests, Salt, see to the writing of the things that were to be written; and let the writing of the four Gospels be in red as well as in black, that the men of Ethiopia might admire, and that Salt himself (the Lord refresh his days!) might obtain salvation, even as Elias and Enoch; and let him make cases for all those portions singly, for no one could suppose him unable, and all believed him to be the chief!

By dint of laborious collation, Mr Pell Platt, the Honorary Librarian to the Society, succeeded in compiling a text of the New Testament from a number of Ethiopic

MSS., including those presented to the Society by the Church Missionary Society in 1824 and the collection in the Royal Library at Paris; and in 1830 a complete version was issued.

Standing at the crossways of three continents, the Auxiliary at Malta had ample scope for exertion. Up to the year 1824 nearly 40,000 copies of the Scriptures had been distributed in fifteen different languages. As the operations of the Greek societies and the agencies at Constantinople and Smyrna developed, however, attention was more especially turned to the long line of the African sea-board and the Nile Valley, and the facilities afforded by the movements of the ever-increasing accession of missionaries were taken advantage of. In 1823 the four Gospels in Amharic left the press, and two years later 200 copies were sent out for the Church Missionary Society men, on their way to Abyssinia. Urgent requests were soon received from them for the whole of the New Testament. That volume and the Psalms were prepared as promptly as possible. Copies of Genesis were sent for their use, both to Malta and to Bombay, in 1831; and in 1836 a thousand copies of the Pentateuch were despatched, in answer to the demand for the Old Testament. Had the light of the pure Gospel, then, been kindled in that ancient and decayed Church, whose members wore round their necks a twist of blue silk as a badge of their Christianity? "Many Abyssinians changed many of their views for the better," says the Rev. Samuel Gobat (afterwards Bishop of Jerusalem), who returned, broken in health, in 1833, "and I observed numerous individuals on whom the truths of the Gospel had made a deep impression, though I only knew four or five whom I could consider as truly converted." Gobat himself, adds Mr Stock, "became so widely respected, that the Abyssinians seriously thought of electing him bishop." But the customs and corruptions

and superstitions of centuries of ignorance and isolation were not to be modified in the course of a decade. "One day I am all joy with the hope that in a short time the Abyssinian mission will be crowned with glorious success; the following day I am cast down to the very dust by the idea that all attempts are useless."

Many copies of the Scriptures in various languages were distributed in Egypt; and in 1829 an edition of the Coptic Gospels, the text of which had been prepared at the instance of Mr Jowett by the Coptic Patriarch, was published by the Society, with the Arabic version in parallel columns; but no striking results are recorded in connection with these operations.

Attempts were made from Malta to comply with Dr Pinkerton's urgent appeal on behalf of the States of Barbary. Through friends and correspondents, copies of the Scriptures were sent from time to time, and in 1823 it was reported that some of these had found their way to the oases of Bornou, and the green yet rainless plains of Fezzan; but it was not till 1832 that the Bible cause became the object of sustained effort on the northern shores of Africa. In 1836 the Rev. Mr Ewald, a missionary of the Society for Promoting Christianity among the Jews, informed the Committee that in the space of four years 5000 copies of the Holy Scriptures had been put in circulation. "Algiers, Tunis, Tripoli, and the towns along the coast from Tunis to Tripoli, have heard the glorious invitation, 'Come unto me!' Even the sons of Kedar have heard the Gospel sound beneath their tents, and have often and willingly bought the Word of the living God. . . . I do not mean to say that I have not often been opposed. The Mohammedan priests burnt a Bible; the Roman Catholic priests of Tripoli tried to persuade the people that our Bibles were not genuine; some ignorant Jewish Rabbins did the same; but, after all, the truth prevailed; the Scriptures are read by Jews, by

Mohammedans, and by Roman Catholics." Subsequently up to 1839, when he had to withdraw on account of ill-health, he distributed an additional 5000 copies in Hebrew, French, Spanish, and Turkish.

In 1830 it seemed as though a golden key had been found to "a language spoken throughout the mighty range of Atlas, and extending from Bahirah on the Nile to Cape Noon on the Atlantic—a distance of more than 2000 miles, and probably the most benighted tract on the face of the globe." With the aid of one of the mountain Kabyles, Mr W. B. Hodgson, ex-U.S. Consul at Algiers, had, after much expense and two years' labour, completed a Berber version of the four Gospels and the book of Genesis. The Society acquired the MS., and Mr Greenfield was engaged in preparing it for the press at the time of his death. A small edition of the Gospel of St Luke was printed in 1833, under the supervision of Mr Hattersley of Leeds; but more than half a century elapsed before the bulk of the New Testament appeared in the language from which so much had been expected.

The most eloquent summary of the diversity and extent of the Society's operations in this period is contained in the schedule of grants voted by the different Committees from 1818 to the close of 1838.

The gross total devoted to the area covered by this chapter was £58,731. The Auxiliary at Malta received £24,514. Previous to Mr Barker's agency, Smyrna received £2886. At Aleppo, and afterwards at Smyrna, including the depôts at Damascus and Saida, Mr Barker administered grants to the value of £8294. The votes to Constantinople amounted in value to £5470; those to Syra and Athens, under the administration of Mr Leeves, to £7322. The range of operations is defined by the positions of the recipients — Astrakhan, Shusha, Tabriz, and Baghdad in the east; Odessa, Wallachia, and Servia

in the north; Abyssinia and Timbuctoo in the south. The missionaries at Shusha were assigned £1495; in Algiers, Tunis, and Tripoli the value of the Scriptures circulated was £1134; the Ionian Bible Society was supported to the extent of £2445.

One section of the Mediterranean remains—the nations on the northern shores, and the associated islands; and here the period under review closes at the year 1834. To human observation the results of the Society's efforts in these Roman Catholic countries were far from encouraging. The grants to Italy, amounting to £736, do not represent all the operations undertaken for that country by the Society and the friends of the Bible cause. In 1817 an edition of the Italian New Testament passed through the press at Turin, and another at Naples; and in 1820, 5000 copies of Martini's Bible, which had received the approbation of Pope Pius VI., was for the first time printed by the Society on Italian soil. At Chur, in Switzerland, a friendly agency, established about 1832 under the management of Professor Schircks, circulated the Word of Life in the Italian Grisons and Upper Italy; but still the watchman waited in vain for the chariot and the cry, "All the graven images he hath broken unto the ground."

In Spain and Portugal very little could be accomplished by direct means. In 1819-20 the Society printed 5000 Bibles and Testaments in Spanish (Scio's version), and 5000 each of the Portuguese Bibles of Almeida and Pereira; but there were few opportunities of distributing them in the mother countries, and most of them were sent to the dependencies of Spain and Portugal. In 1832 a version of the New Testament in Catalonian—a language spoken by four millions of Spaniards—was issued by the Society. It was followed by the Psalms and the Pentateuch, and in 1834 a second edition of 2000 was ordered. About the

latter date the Bishop of Aragon issued a version of the Bible, prepared by himself.

The direct grants to Spain and Portugal amounted to no more than £272; but the experience of the corresponding committee at Gibraltar, which was formed in 1821 and which distributed grants to the value of £2310, testified that there were many earnest Christians desirous of obtaining the Scriptures; and the many demands which came from remote places in the interior raised a hope that more good was being effected than inquiry could discover.

The distribution in Corsica amounted to £625; and the grants to the isles of the Atlantic were:—To the Cape Verde Islands, £151; to the Canaries, £175; to Madeira, £453; and to the Azores, £198. In all, £4920 was voted to these lands in this second period.

CHAPTER XXV

THE BIBLE IN AFRICA AND MADAGASCAR

From 1818 to 1834 it was still the day of small things in Africa.

In the preceding chapter we have briefly surveyed Abyssinia and the southern shores of the Mediterranean. Of Western Africa there is still less to record.

Among all the dark regions of the earth, none weighed more heavily than Western Africa on the heart and conscience of Christian men in this country. Even the followers of "the Arabian impostor," they confessed, had dispensed temporal benefits wherever they had checked or extinguished paganism; but "those who had dishonoured the holy name by which they were called had been, on these shores, a curse in the things both of time and eternity."[1] Missionary zeal, it was some comfort to them to think, had not been chilled by the deadly climate, or exhausted by the difficulties which had to be encountered. In 1817 the Church Missionary Society had men at Goree, Canoffee, Gambier, and Yongroo, besides three stations in the colony of Sierra Leone; the Wesleyan Methodists had appeared at Freetown; and at Cape Coast the Society for the Propagation of the Gospel maintained an aged minister. The proceedings of the Bible Society, however, afforded but little matter for history.

In 1818 a contribution in gold-dust, to the value of £103, 14s., was received from the officers of the

[1] *The Missionary Register*, 1828, p. 10.

African Company on the Gold Coast as a free offering to the Bible cause.

At Sierra Leone the Auxiliary proceeded on its course as actively as its circumstances allowed—supplying the native schools, which steadily increased, distributing the Word of Life among such of the liberated Africans as were able to read, gathering subscriptions, and gradually changing the system of gratuitous distribution to sale at reduced rates, and eventually at cost price. But its difficulties were many and constantly recurring. Again and again death swept away its managers and supporters; great chasms were made in its history; in fact, to quote the report issued by the Auxiliary in 1850, "it was more the periodic commencement of a new society than the continuation of the one formed by the excellent Rev. E. Bickersteth thirty-three years ago."

In June 1822 H.M.S. *Myrmidon* brought in to Sierra Leone the slave-ship *Happy Hope*, captured one day out from Lagos, with 187 captives on board. Among them was a Yoruba lad of twelve years, who had been carried off with his mother and two little sisters by Foulah slave-hunters at the raiding of the town of Ochugun in 1821. Four times he was sold or bartered, till at last he fell into the hands of a Portuguese trader, who shipped him out to a life of servitude on the plantations of the New World. A bright intelligent lad, Adjai by name, until he changed it in baptism for that of the venerable vicar of Christ Church, Newgate Street—Samuel Crowther. In 1864 the negro slave-boy became the first Bishop of the Niger Territory.

In 1827 the missionaries of the Basel Society took up a station in Liberia; 200 copies of the Scriptures in English and Danish, German, French, and Arabic were sent out for their use, and a further grant was made in 1832. A few years later the Wesleyan Society extended their operations,

and, as the period closed, two of their men—the Rev. Mr Fox of St Mary's Island, sixteen miles up the Gambia, and the Rev. T. Dove, of Macarthy's Island, 160 miles further inland according to the windings of the great river—became valued correspondents of the Bible House. From their letters we gather assurance that, however brief the chronicle of events, the work was not proceeding without encouraging signs of beneficial effect. "In going from St Mary's to Macarthy's Island," wrote Mr Dove in 1833, "I had an opportunity of visiting several Mandingo and Foulah towns situated on the River Gambia. I am happy to inform you that very many of the well-informed Mohammedans are inquiring for Arabic Bibles and Testaments. . . . The Foulahs are a very interesting people, being quite free from the Mohammedan superstition, and are just ripe for the Gospel." At a later date, after speaking of the pleasure he felt, when sailing up and down the Gambia, in seeing how the African sailors observed the hour of prayer, he remarked:—"There is evidently a great and glorious work going on among many of the African boys who work the merchants' vessels on the river. They often, on their arrival at this place, apply to me for books." Nor was Mr Fox's experience less significant:—"I have distributed many copies of the Arabic Scriptures in this neighbourhood, principally to Mohammedan priests, several of whom gladly paid for them, and others stripped off their best charm or amulet, and most willingly presented it in exchange for a copy of the Word of God. I have lately had several Moors calling at the mission-house, inquiring for copies of the Scriptures in Arabic."

Proceeding southwards, we touch at St Helena. A grant of Bibles and Testaments was made in 1819, and in the following year the civil population of the island was reported to be by no means badly supplied with the

Scriptures. On the 8th May 1821, the formidable prisoner of Europe was borne by British Grenadiers to his grave beneath the weeping willows in Slane's Valley. Even he, there is ground to believe, was a recipient of the good-will of the Bible Society. In the autumn of 1819, when the Abbé Bonavita was in England on his way to join Napoleon in exile, the old priest was assisted in making purchases for St Helena by a person immediately connected with the Society, who had made his acquaintance in Belgium, and who accompanied him to London. The Abbé undertook to present to Napoleon on behalf of the Committee a copy of the New Testament superbly bound in green morocco, "which, he assured his friend, would be highly prized, and constantly read by the Emperor." How far he was able to fulfil his promise cannot be discovered; but long afterwards, when the imperial coffin was lying peacefully in the chapel of the Invalides at Paris, the French Bible Society recalled an episode of those half-forgotten days of exile. For some time, the report stated, thanks to the circulation of the Bible, a revival of religion had been going on in St Helena, and it was customary, not only for many of the inhabitants, but also for a number of the garrison to meet for prayer, Scripture-reading, and edifying conversation. Among the soldiers appointed daily to guard the prisoner of Longwood there were therefore several devout Christians, who had a firm faith in the efficacy of prayer. They were filled with compassion for Napoleon's fallen fortunes; and regarding him no longer as the enemy of their country, but as an unhappy man whose soul was precious in the eyes of the Redeemer, they joined in earnest supplication to heaven that his humiliations and sufferings might be blessed to the peace and salvation of his soul. With what emotion then did they learn after the Emperor's death that, whether in answer to their prayers or solely out of God's good providence, the blessing for which they had

prayed had been bestowed—that Napoleon "read the sacred Scriptures, that he spoke of them with reverence, and that under his sufferings the name of the Saviour was frequently on his lips."[1]

During these years, it is pleasant to note, a genuine philanthropy was silently at work. When the Committee proposed to bestow on the island its share in the Negro Emancipation grant of the Scriptures, they learned with satisfaction that from 1818 onwards the children of slave parents in St Helena had been born free, and that measures taken with the sanction of the East India Company for the annual liberation of portions of the negro population would have resulted, by the 1st May 1836, in the emancipation of the whole of the slaves. Thanks to the facilities afforded for instruction, "almost every coloured boy and girl of the age of twelve could read, and many could write well." The island, therefore, scarcely came within the intentions of the subscribers to the munificent grant; "nevertheless," added the Rev. Mr Connor, "if your Society thinks fit to furnish me with 100, or even 150, copies of the sacred Scriptures for gratuitous disposal, I am certain I shall not remain long without applicants." The suggestion was readily complied with.

In South Africa, in 1817, there were over a score of mission stations. The Wesleyan Methodists were at Capetown; the Moravian Brethren at Gnadenthal and Gruenekloof; and eighteen other settlements, including Stellenbosch, Caledon, Bethelsdorp, Caffraria, Lattakoo (Kuruman), and Griqua Town were occupied by the London Missionary Society. The Bible and School Commission, which remitted £100 to the Society in 1819, were actively engaged in the work of distribution. At home, as each contingent of emigrants sailed, the superintending officers,

[1] *Monthly Extracts*, 1841, pp. 205-6.

or the clergymen who accompanied them, applied to Earl Street for a supply of the Word of Life; or the agents of the Society, who watched the shipping at the various ports, eagerly seized every opportunity of sending more copies of the Gospel into the wastes of the great continent.

In South Africa prospects were brightening with the light of a cheerful hopefulness. Already the unwearied toilers had begun to look back, and to take courage from what had been accomplished. Twenty years earlier the Hottentot and the Bushman had been regarded by many as of a type too near the brute to receive the rudiments of Christianity or of civilization; to-day there was abundant evidence to show that they were capable of understanding the truths of religion. "Even at Griqua Town," it was reported, "there were more than 300 who could read"; the sacred books of the Society had been placed in their hands, "and many of them had made a great proficiency in reading the Scriptures, and laboured to treasure them up in their minds."

On the 23rd August 1820, the South African Auxiliary Bible Society was established, principally through the exertions of Sir Jahleel Brenton, the Naval Commissioner, and the Lieutenant-Governor, Sir Rufane Donkin, who was chosen president. The Committee at once greeted this latest coadjutor with a grant to the value of £200; but the Auxiliary, feeling assured of its own resources, cordially declined to take advantage of the Society's bounty until the need for it arose. Here, as had so often been the case elsewhere, the *a priori* assurances that a Bible Society was superfluous were speedily disproved by the operations of the Auxiliary. Both among the Dutch and English colonists and among the Hottentots and slaves there was found to be a great scarcity of the Scriptures, and so extensive a demand sprang up that it was only by a careful attention to the real wants, circumtances, and dispositions of the applicants that the stock in

the depository was husbanded till further supplies were obtained.

In the meanwhile interesting incidents were not wanting to testify to the effect that was being produced among the native tribes. "Alighting from my wagon," wrote the Rev. Dr Philip, of the London Missionary Society (secretary to the South African Auxiliary), "six hours' journey on the south side of the Canntoo river, I observed a Hottentot on one side of the road with a book, on which he appeared to be very intent. The book proved to be a small portion of the New Testament, stitched on brown paper, thumbed, and very much tattered. When I presented a whole New Testament to him, and requested him to allow me to have the book he had in his hand in exchange, he was at first surprised; but when he found I was in earnest, he was quite overjoyed. On inquiry, I found he had been taught to read at one of our missionary institutions." The Namaquas, too, "whose days were formerly spent in roaming over the mountains and deserts, had learnt from the sacred Scriptures to assemble together to worship the true and living God." The four Gospels were translated into their vernacular by the Rev. Mr Schmelin, of the Church Missionary Society, and in 1825 the Bible Society undertook the expense of printing, and provided fifty reams of paper, but in consequence of the irruptions and ravages of the Kaffirs, it was not till 1832 that a small edition of this first book in Nama left the press, and was used among the native children.

And now we come upon another of the well-known missionary figures of the time. In 1831 Robert Moffat, who was stationed at Lattakoo (Kuruman), had completed his version of the Gospel of St Luke in Sechuana. It was printed under his own supervision at Cape Town, and had an extensive circulation among the Bechuanas—an imperfect translation, he himself acknowledged, but one

which he knew "had been the means of leading many a wanderer to the fold of God." Peculiar difficulties presented themselves for solution. English numerals, for example, seemed to be essential in a language in which the number *eight* was expressed by *Goshume go choa go hera menuana me beri, i.e.* "Ten except the hindering (withholding, or holding down) two fingers." Special attention to spelling was essential, for the omission of an aspirate in some words would change the sense of the whole sentence, "and perhaps make virtue vice." One needed, too, a distinct understanding of the precise meaning of the text, as in the case of pronouns the word (*o, lo, li, e, se,* etc.) varied according to the class of the noun to which it referred. Then there was the alliterative concord, characteristic of the whole Kaffir group of languages, in obedience to which the initial letters or syllables of words liable to inflection changed according to the grammatical construction. Still, notwithstanding these difficulties and the pressure of other duties, the version of the Scriptures progressed slowly as the years went on.

In 1832 the attention of the Committee was drawn to the Kaffir[1] translations of portions of the Old and New Testaments which had been begun by three members of the Wesleyan Mission—the Rev. William Shaw, the Rev. W. J. Shrewsbury, and the Rev. W. B. Boyce. The Society readily charged themselves with the expense of printing 1000 copies of the New Testament, or any complete portion, and a supply of paper was sent out for the execution of the work, as well as a considerable number of Dutch Bibles and Testaments for the use of the mission stations. A version of the Bible was produced with

[1] At a later period known as Xosa. After their conversion the natives objected to the opprobrium of the name Kaffir (Arabic, *Kiafir*, an infidel), which, however, was originally given to those who were outside the pale of Mohammedanism. In this country at least "Kaffir" and "Kaffraria" have long ceased to have any association with unbelief of any kind.

astonishing rapidity in the dialect of the Kaffir hordes, who knew "no priest, no altar, no temple," and whose name for the Supreme Being was a borrowed word, associated with the infliction of pain; but for several years only a few detached portions left the press, and the interval was spent in bringing the translation, by repeated revisions, as close to perfection as possible.

The career of the South African Bible Society was not one of uncheckered progress, but as the second period drew to a close, it was actively pursuing its operations; a Ladies' Association had been started; a small Auxiliary had been established at Salem; a revival of religion was observed among the families of many farmers; at the missionary settlement there was a great demand for the Scriptures, though the people were too poor to purchase them; and a wonderful change was noticeable in the native population. "When I compare," wrote the Rev. Dr Philip, "what the Hottentots were a few years ago, when they were perhaps the most degraded class of beings having a human shape, with what the religion of Christ has made them, I cannot say what the Bible has done for this or that man, but I am at no loss to discover what has made these people to differ from what they were, and from what their countrymen in a state of nature still are." Here, too, on the veldt, as in the pastures among the hills of Wertheim, the shepherd carried in his skin wallet a Testament which he valued more than gold or silver; and "there were now many such persons in the wilds, who, while their flocks rested at noon, were engaged in drawing water from the wells of salvation." A marvellous change from the single Hottentot who was able to read in 1801!

Still closer to their own doors, and strangely overlooked it would seem, there was a great work to be done. When the subject of distributing the gift of the people of England

to the emancipated slaves was raised, Dr Philip wrote:— "After all the inquiries I have been able to make in the country and at Cape Town as to the number who will have a right to the bounty of the Committee on the principle on which this distribution is to be regulated, I blush for my fellow-colonists and myself when I state that the number does not perhaps exceed 500; but we look now for better times, and if you can send us 1000, or even 1500 copies, we may hope that we may soon find use for them." Fifteen hundred copies were accordingly sent; and on the 1st December, in the midst of Kaffir incursions, an Auxiliary was founded at Grahamstown, as "a lasting memento" of that memorable day on which slavery was abolished in the Colony.

In the Island of Mauritius, which may be most conveniently grouped with South Africa in this survey, the Auxiliary showed for a number of years signs of a flourishing activity. It was reported in 1823 that it not only supplied the schools of the island, the garrison, and the warships and merchantmen which put in to Port Louis, but it extended its solicitude to distant shores. Bourbon and Madagascar participated in its benevolence, and copies of the Scriptures were despatched to China and various parts of India where Dutch was spoken. From time to time grants were made by the Committee at home for the use of the missionaries, to whom applications were being constantly made for the French versions; but in the early thirties an unhappy decline seems to have set in, and it was not until after the Rev. J. Le Brun, an old friend and correspondent of the Society, had returned to the island in the last year of the period, that the Auxiliary regained something of its pristine vigour.

It will be remembered that when the Bible cause was so joyfully embraced in 1812—two years after the island

was captured from the French — the Scriptures were practically unknown, and there were aged men and women in the Mauritius who had never even seen a Bible. One of the effects of that condition of the population was brought into prominence by the operation of the Emancipation Act, which freed some sixty thousand negroes on the plantations. Inquiries were made as to the measures to be taken to assign to these their share in the grant of the Testament and the Psalms. The answer was that, out of all these thousands, there were not ten persons able to read the sacred volume; "and as they have been kept hitherto in total ignorance concerning the Holy Scriptures and the principles of the Christian religion, I am afraid," wrote one of the chaplains, "it will be a long time before they can be brought to understand the blessed news of salvation. . . . We are fully a century behind the West Indies." With regard to another part of the population, however, there was cause for encouragement; many were anxious to possess the Scriptures, and the Governor and his wife had given their support to a new movement for the collection of subscriptions.

We now come to one of the most memorable episodes, not only in the history of the Bible Society, but in that of the modern Christian Church. It was well, Bishop Sumner of Chester observed at one of the anniversary meetings, that the Society should be constantly furnishing proofs of that which it was most strange that men should ever have doubted or denied, but which, nevertheless, in these strange days had been both disputed and denied— that the Word of God "is able to make men wise unto salvation through faith which is in Christ Jesus." Again and again, among the Brahmins of India and the Roman Catholics of France, among the Mohammedans of Persia and the negroes of the West Indies, it had been shown

that the Scriptures, through the operation of the Holy Spirit, were sufficient in themselves for the salvation of men; but never, perhaps, in recent times was that truth so convincingly proved as in the story of the Bible in Madagascar.

It might almost seem, indeed, that Providence had reserved for a special manifestation of divine power this remarkable island, in area larger than the German Empire, and peopled by nearly five millions of those "nature-tribes," among whom fine physique, sprightly manners, fluent speech, and poetic imagination were as notable as their moral condition was degraded. In the course of three centuries, Portuguese and Dutch, English and French had vainly attempted to plant settlements on their shores. At one time some hundreds were baptized, but priestly pretensions had led to a catastrophe. A chief killed the superior of the mission for enforcing obedience to the rules of the Church; another priest gathered an armed force, and massacred the men, women, and children in the neighbouring villages; the natives rose in fury, and in 1672 the French abandoned the island.

The Malagasy were an utterly pagan nation when Britain concluded a treaty with Radama I. for the suppression of the slave-trade, and the London Missionary Society sent out its first missionaries, Messrs Jones and Bevan, in 1818. They landed, each with a wife and child, but before the year closed both wives, both children, and one of the men, died of malarial fever. The solitary survivor retreated to the Mauritius. In 1820 he returned to the scene of his bereavement, and colleagues were sent out to take part in his labours. They were steadily befriended by Radama, one of the most enlightened reformers that ever filled a throne. Under his rule infanticide was abolished, the belief in sorcery and other superstitions was shaken, the language was reduced to writing, the

missionary schools were encouraged, and a beginning was made with the translation of the Holy Scriptures.

The first grant of the Bible Society (50 English Bibles and 200 Testaments) was made for the benefit of the schools in 1823; three years later 150 reams of paper were sent out for the printing of the translation of the New Testament, which had just been finished, and was now undergoing an exhaustive revision; and in 1828—the last year in the auspicious reign of the wise Radama—1500 copies of the Gospel of St Luke left the press. By a younger wife the King left a son, still only a child, and his chief wife and sister Ránaválona succeeded to the throne. Opposed to all the recent advances towards civilisation, blindly attached to the idolatry of her race, she soon manifested her intention to subvert the good which her brother had effected. Happily, her worst abuse of power was stayed till the designs of Providence had been accomplished.

In 1829 the Malagasy version of the whole Bible was completed, save for the third and final revision, and another supply of paper was despatched. In 1830, after conferring with the London Missionary Society on the expenses incurred by the missionaries in prosecuting their task, the Committee voted a donation of £1000 for their relief. In March of the same year 3000 copies of the New Testament were put into circulation. What an awakening among the heirs of an immemorial darkness! "They were surprised at its contents," wrote Mr Baker, the missionary printer, "a spirit of inquiry was aroused; many crowded round our houses daily, carrying their Testaments, with passages turned down that they wished us to explain." Though the book was so strange in its newness, it appealed to them with a singularly intimate directness. None could understand better than these islanders the passages condemning idolatry and sorcery.

The Parable of the Talents might have been derived from the custom of masters among themselves to commit money, on leaving home, to the care of their slaves, and on their return to demand its delivery with profits; and the text of Galatians iv. 10, "Ye observe days and months," was so apposite, that a schoolboy remarked: "This condemns the people here, such as kill their children because the day or month of their birth was an unlucky one, and others who abstain from doing things at unlucky times."

On the 29th May 1831, twenty converts — the first-fruits of eleven years' labour and prayer—were admitted to baptism. The spell of paganism was destroyed, the Blood of the Cross had broken into flower. "Family prayer was commenced by the natives, and the Testament was read by their own fireside; prayer meetings were established—ten in the town, and others out of it; and the Testament was read in nearly a hundred schools, extending almost eighty miles round the capital," which was the station of the mission. The 3000 copies travelled far. In several directions they reached the coast, where many who had formerly been scholars were now employed in the Government service; it was to be found in the villages of the interior, and at most of the military posts round the country. About the same time various portions of the Scriptures had been put into circulation—700 copies of St Mark, 1000 copies of St John, and 1000 each of Galatians, with the Decalogue, Ephesians, and Genesis and Exodus; and these were followed by 750 copies of the Old Testament to the First Book of Samuel and 3000 Psalters up to the 115th Psalm. No portion of Holy Writ, the natives declared, came so near their hearts and minds as the book of Psalms.

Additional supplies of paper were transmitted to the island in 1833 and 1835 for the completion of the edition

of the whole Bible then in progress, and the Society undertook the production of portions of the version at home. Five thousand copies of the Psalter, printed in London, were shipped to Madagascar in 1834; and in the following year editions of the New Testament (10,000) and the books of Genesis, Proverbs, and Isaiah (5000 copies) were in the press, under the supervision of Mr Jones, whom one takes to be the solitary survivor of those two devoted families which landed in the kingdom of Radama seventeen years before.

The news from the missionaries was inspiriting. The printing of the Bible was proceeding apace; the Scriptures were being read with avidity; the inquirers after religious truth were numberless; the natives were everywhere learning to read; and a large body of junior military officers, men of extensive family connections and probably destined to fill important posts, came for instruction when not engaged on active service. "We have abundant encouragement in our work, but we are craving for more copies of the Scriptures."

It was at this unclouded moment that the edict of Ránaválona proscribing Christianity fell like a thunder-bolt. All public worship was forbidden; as many Testaments, Psalters, Portions, tracts, catechisms, and hymn-books as could be collected by the Government were returned to the missionaries as forbidden things; death or confiscation and slavery were made the penalties for natives found reading the Scriptures, praying to God, asking for baptism, or frequenting the company of Christians. "The triumph of the Government," wrote the Rev. Mr Freeman, "is that Christianity is now so utterly abolished, and so effectually, that it can rise no more." Vain boast of the idolater, who would contend with the Word of the Lord!

The missionaries were able to complete the edition of the Bible before they were driven out of the island; and

at home the Society, "against all hope believing in hope," proceeded with the work they were engaged in, and sent out supplies to the Mauritius to be in readiness when peace and tolerance should have once more been restored. That day was further off than was supposed.

It was a mere handful of men and women against whom the powers of the Government were arrayed—about 1000 adherents, of whom some 200 had openly professed Christianity. Some possessed the whole Bible, others Testaments or Portions, others carried the Gospel in their hearts. Neither defying the edict nor shrinking into entire concealment, a few met on the Sabbath for prayer and praise and reading of the Scriptures on a mountain at some distance from the capital. When they were detected, measures were taken to enforce the law with greater rigour.

In the summer of 1836 Rafaravavy, an early female convert of some distinction, was accused by some of her slaves of having observed the Sabbath, read a copy of the Scriptures, and conversed on religious subjects. Her constancy was proof against the threats of the Queen, and the supplications of her aged idolatrous father. "I know in whom I have believed," she declared, "and though my blood be shed, and my body left for the dogs, the Word of God must prosper in this country." She was spared the extreme penalty, but a heavy fine was imposed, and she was warned not to trifle with the edict of the Queen. A year later, on the discovery of a box of Christian books near her residence, she was again arrested, and thrown into prison. Fifteen other persons were apprehended, stripped of their possessions, and condemned to lifelong slavery; and the wives and children of those of them who were married, whether professing Christianity or not, were also reduced to servitude, with the mitigating provision that they might be redeemed by their friends. Laden with

heavy iron rings on her hands and feet, Rafaravavy was threatened for more than a week, in the hope that she would implicate her companions. A tranquil firmness—the fortitude of one of those martyrs of the early Church, whom she strangely resembled, yet of whom she had never heard—sealed her lips to all but prayer and the profession of her trust in Christ. The Queen forbade her to pray, but she prayed in her chains, preached to the guards, and, when she was condemned to death, to the crowd which followed her nearly a mile to the place of execution. Here still she prayed, exhorting all who heard her to believe in the Lord Jesus, till the doomsman's spear pierced her through, and her spirit passed to her Saviour. Thus, on the 14th of August 1837, Rafaravavy, the proto-martyr of Madagascar, suffered for the faith.

For five-and-twenty years the persecution raged with varying fierceness. The Christians fled to caves and deserts, pursued by the Queen's executioners; but no vigilance or severity availed to check the spread of Christianity. Among those who suffered in 1849 there were four nobles, whose blood it was not lawful to shed. They were condemned to be burnt alive. The place selected was Faravohitra, at the northern end of the mountain ridge on which Tananarivo stands. It was a day of flying showers and bursts of sunshine. On the way to execution, says the native account, "the Christians sang the hymn beginning, 'When our hearts are troubled,' each verse ending with, 'Then remember us.' Thus they sang on the road." Two of the four were husband and wife, and the woman was near the hour of motherhood. "And when they came to Faravohitra, there they burned them, fixed between split spars," with more wood heaped about them. As the faggots kindled, the woman's child was born. No hand of pity was stretched out to save it. "And there was a rainbow in the heavens at the time, close to the

place of burning"—so close, indeed, that the end of the bow seemed to rest on the martyrs, a marvellous sight, at which some of the spectators fled in terror. "They sang again, even while in the fire. Then they prayed, saying, 'O Lord, receive our spirits, for Thy love to us has caused this to come to us; and lay not this sin to their charge.' Thus they prayed, as long as they had any life. Then they died, but softly, gently; indeed, gentle was the going forth of their life. And astonished were all the people around who beheld the burning of them there."

In those five-and-twenty years of trial, during which 10,000 were condemned to rigorous penalties, including torture and death, for the crime of religion, instances of apostacy were all but unknown. For a quarter of a century the Malagasies had no spiritual teacher but the Scriptures; no friend or counsellor but the Scriptures; no light in darkness, no strength in weakness, no consolation in trouble, no hope in death but the Scriptures. They were read in secret, buried in the earth for safety, treasured more jealously than gold. As the sacred volumes grew scarce, passages were circulated in writing, and prized as precious seed for the sowing of new harvests. But in all the years of their need the Word of God never failed. When in 1861 Ránaválona's death brought the reign of terror to an end, there were still copies of the Scriptures in Madagascar,[1] and the little band of Christians who knew Rafaravavy had grown to thousands.

The Society never doubted that in God's good time the hands of the persecutors would be shortened. In 1840 six refugees—four men and two women, one of them a Rafaravavy — reached this country, and in reply to their

[1] A copy is preserved in the Library at the Bible House, re-bound in rough leather, injured by damp from long concealment in a secret place, the broken leaves patched and mended, and many of them scarcely stronger than touch-paper.

request that the New Testament might be issued for their oppressed countrymen in a more portable form, the Committee ordered 1000 copies of the New Testament and an equal number of St Luke and the Acts to be printed. In 1848 a revision of the whole Bible was begun in anticipation of the day of deliverance; and in 1852, 3000 copies of the Scriptures were sent out to the Mauritius for the use of the Malagasy Christians in that island.

From the year 1823 down to the Jubilee, the Society's grants to Madagascar exceeded £2100. During the briefer period (1818-1834) covered by the African portion of this chapter, the grants to South Africa, the West Coast, St Helena, and the Mauritius amounted in value to £3150. The contributions to the funds of the Society during these years was £434 from South Africa and £852 from Sierra Leone.

A MEETING IN FREEMASONS' HALL.

[*To face p.* 48.

CHAPTER XXVI

FROM LABRADOR TO PATAGONIA (I.)

THE establishment of the American Bible Society was hailed as the dawn of a new epoch in the history of the New World. Men's hearts were uplifted by the thought of placing a copy of the sacred book under every roof in the States, from the rich cities on the Atlantic shore to the log cabin in the backwoods. One hundred and thirty societies were already in existence when the American Bible Society was established; of these, 43 at once enlisted themselves under its banner, and 41 new societies were founded for the express purpose of co-operating in its labours. In 1817 there was a further accession of 24 of the early societies, and an addition of 49 new Auxiliaries. In 1818 the Auxiliaries had increased to 194; in 1821 to 233; in 1824 to 396. Influenced by local considerations, a few of the early bodies maintained for a time their independence of action; but gradually they yielded to the necessity for unity of action and combination of forces, and gave in their adhesion to the great national organisation. The Louisiana or New Orleans Society was attached in 1825, and the confederation was completed in 1839 by the acquiescence of that of Philadelphia, the first of all the Bible institutions established in the New World.

Year by year it grew in influence, in resources, in the range and magnitude of its operations. In the first twelve months of its activity it circulated 6410 Bibles; in the second year, 17,594; in the third, it printed 49,320 Bibles

and 24,000 Testaments, which, with 2450 Bibles in Gaelic, German, Welsh, and French obtained from other sources, made an aggregate issue of 105,270 copies of the Scriptures between 1816 and May 1819. In 1821 the issues had risen to a total of 226,552.

These striking expansions connoted a corresponding growth in the revenue of the American Bible Society; and, indeed, its financial position was so completely and promptly secured, that when a donation of £500 was proffered by the British Committee in 1820, it gratefully declined to take advantage of a munificence for which its circumstances gave no justification. Grants of the Scriptures in various languages it had already accepted from time to time, and in this way, up to 1822, it was aided from Earl Street to the extent of £623; but in 1826 the offer of a set of stereo plates for a pocket edition of the Bible was declined, with the assurance that, "should any future exigency render assistance necessary, it would be confidently asked for and thankfully received."

The society lost, on the 24th October 1821, the venerable president, the Hon. Elias Boudinot, LL.D., who passed away in his eighty-second year. He had long given proofs of his devotion to the cause of the Bible, and had supported the society with an exemplary generosity. In addition to £2000 which he presented on its establishment, he had contributed £200 towards building a depository, and in his will he bequeathed 4500 acres of land for the benefit of the funds. A distinguished successor was found in the person of one of the vice-presidents, the Hon. John Jay, President of the Congress in 1776, Chief Justice of New York State in 1778, Envoy-Extraordinary to Great Britain in 1784, when he signed the treaty which was called by his name.

By the year 1824, when the issues had reached the substantial total of 307,205 copies, the operations of the

American Bible Society had attained such a development that commodious premises became a necessity, and the first Bible House in New York was erected from the proceeds of a special fund.

In 1828 the Philadelphia Society entered on the project of supplying every destitute family in the State of Pennsylvania with the Word of Life. The work was carried out in less than two and a half years, and about 40,000 copies were thus distributed among a population amounting to 1,200,000. Working in the most friendly fellowship and harmony with the national organisation and its Auxiliaries, the Philadelphia Society had thus far exercised its freedom of action with gratifying results. From its formation in 1808 it had circulated 112,039 copies of the Scriptures in fourteen States of the Union, and it still looked forward to a career of larger usefulness. Its relations with the parent institution in England had throughout been close and constant, and up to this date the grants which it had received from the Committee amounted to £1609.

An immense impulse was given to the circulation of the Bible by the example of the Philadelphia Society. Nassau Hall (Princeton) and the other New Jersey Auxiliaries threw themselves energetically into a similar enterprise. Deeply moved by the reflection that if in the older States so much spiritual destitution still existed, there must be multitudes living without the Word of God in poorer districts and in remote regions, the American Society resolved on a mighty effort to supply within two years all the destitute families of the Union. The number of these was estimated at 800,000; and effective measures were devised for the realisation of the scheme. The Auxiliaries co-operated with enthusiasm; at the first public meeting held in New York upwards of £1500 was raised; ministers preached; churches made collections; subscrip-

tions flowed in from the benevolent. A new printing establishment was equipped with twenty hand presses and with eight steam presses "equal to twenty." Thus was initiated the first of those universal canvassings of the country, which were more than once repeated in later years.

Here it is worthy of note that at the same time that the American Society entered on its colossal undertaking it arrived at the important decision to adopt the principle of the British and Foreign Bible Society in regard to the exclusion of the uncanonical books; no volume containing the Apocrypha, it was resolved by a vote not far from unanimous, should henceforth be issued from their depository.

These extraordinary measures for the dispersion of the Scriptures did not occupy the attention of the managers to the exclusion of other duties and interests. In choosing the comprehensive title which it assumed, the founders of the American Bible Society had looked beyond the great rivers which bounded their "Wild West," and comprised within the vision of their activity the whole expanse of the continent. Deep thought had been given to the problem of their "brethren of the woods." No small difficulty in the way of Indian versions arose from the multiplicity of dialects, but the only alternative to vernacular Scriptures—the imposition of the white man's speech on the whole of the Red Tribes—would probably have been disastrous in its moral consequences, if it had not been impracticable. Two salient dialects emerged from among the confused tongues of the aborigines, the Mohawk which was available for the Five Nations, the Tuscaroras, and the Wyandots; and the still more important Delaware spoken by the tribes scattered along the frontiers of the States from Canada to Georgia. A thousand copies of a Delaware version of the Epistle of St John, by the Rev. Christian Dencke,

a Moravian missionary in Upper Canada, were issued in 1818, and were followed by similar editions of the Gospels of St John and St Matthew. The Gospel of St Mark by the Mohawk chief, Captain Brant, and a new edition of Captain Norton's Gospel of St John, were printed at the same time. Eight years later another chief was engaged in translating St Matthew and St Luke into Mohawk, and a Mohawk princess was at work on the Acts. In 1829 St Luke was printed in the Seneca dialect, and in 1833, when only the Gospels of St John, St Matthew, and St Mark had been finished for the British and Foreign Bible Society, the American Society took over the charge of producing a complete version in Chippeway or Ojibwa.

But the apostolic spirit, inseparable from the idea of a Bible Society, transcends all limits of territory and all distinctions of race. Till the Divine Word covers the earth "as the waters cover the sea," the lovers of the Bible cause look out beyond the land which is dear to them towards the lands which are dear to God.

In 1829, while the American Society was striving to supply the 800,000 destitute families at home, it was extending its labours to Mexico, to South America, to Greece, to Ceylon, to India, and Burmah. In 1832 it voted £1000 to the missionaries at Bombay for printing the Scriptures in Marathi; £1000 (to be provided by the New Jersey Society) for 20,000 copies of the New Testament in Hawaiian; £1000 to aid the Baptist Convention in publishing versions in Burmese; besides printing 1000 copies of the Epistles of St John in Mohawk, and undertaking an edition of 30,000 copies of the Modern Greek Testament as soon as circumstances should permit.

It seems to have been due chiefly to the development of operations abroad, and the consequent drift of all energies towards concentration of effort, that in 1839 the

Philadelphia Society, which during the course of its separate existence had distributed 233,039 volumes of the Scriptures, changed its title to the Pennsylvania Bible Society, and entered into an intimate alliance with the national organisation. Thenceforward the American Bible Society, combining in one harmonious and catholic sodality all the energies aroused by the love of the Bible, proceeded on its prosperous course. And at this point reference in these pages to its labours might well cease but for two considerations. It must ever be a gratifying reminiscence to the British and Foreign Bible Society, that, under the blessing of God, it was to its initiative and example, to its stimulating ardour, to its fostering care that, in the long run, the great continent of the West owes this splendid institution; and that through the vicissitudes, the ordeals, the changes of the years, a spirit of sympathy, of Christian charity, of mutual helpfulness, has subsisted between them. Add to this that the American is one of the great societies of the world, lightening the immeasurable task which the British and Foreign took for its birthright, hastening the day when in all the ends of the earth the Word of the Lord shall be known, and it will be manifest that no apology is needed for the following brief outline of its subsequent history.

As we have noted, the issues of the American Bible Society in its first year numbered 6410 copies. Its receipts amounted to £7555.

In 1834 the receipts were £17,720; the circulation for the year was 110,832; the aggregate from the beginning, 1,644,500 copies.

In 1842 the receipts had increased to £26,871; the annual issues to 257,067; the aggregate distribution to 3,052,765. Of these three million copies part had been published in five of the languages of the American Indians, part in seven European languages, part in five of those used

in Turkey, part in seven of those of India; part in the Chinese, in the Hawaiian of the Sandwich Islands, and in the Grebo of the West Coast of Africa.

In 1854 the Auxiliaries exceeded 2800, and the total number of Bible Societies, Auxiliaries, and Branches in the United States, including some distinct from the American Bible Society, was some 4000. The year's revenue was about £78,868; the distribution for the year, 815,399; the total issue since 1816, 9,903,751 copies.

In 1876 the Society had printed the Scriptures, in whole or in portions, in thirty-three new versions, besides publishing them in twenty-three others—making together fifty-six different languages, in addition to its share in the circulation of many versions issued by other societies.

In the year ending 31st March 1900 the receipts were £49,780; the issues exceeded one and a quarter millions, and the total distribution, in eighty-four years, more than sixty-seven million volumes, in at least one hundred different forms of speech.

Is it needful to refer to the many directions in which the Society has turned its energies towards the fulfilment of its great mission? For the thousands of immigrants who have gone forth from the Old World to new homes in a more spacious land, editions have been issued with the French, German, Italian, or other foreign translations printed in parallel columns with the English text of their foster country. For the sons of the forest temporary provision has been made in Dakota, Cherokee, Muskokee, and other tongues, "that they might not fail of the life to come through ignorance of the language which must sooner or later take the place of aboriginal dialects." The blind have been enfranchised in their dark world by books in embossed type, to be read with the finger-tips. Bibles and Testaments have been produced in the most needed forms and at the lowest price for the Army

and Navy; for shipmen on the high seas and on inland lakes and rivers; for school-children; for hospitals, asylums, penitentiaries, charitable institutions; for missionary work throughout the land; and where the indigent have been unable to afford even the small cost asked of them, the American Bible Society has met their necessities to the extent of its resources. Even on the battle-field the gospel of peace has had its triumphs. In the Mexican war the Scriptures were distributed freely to the troops on both sides. In the Crimea the American Agent in the Levant joined with the British and Foreign Bible Society in supplying English and French, Sardinian, German and Italian, Polish and Russian, in camp, prison, and hospital. During the long struggle between North and South at least 3,000,000 volumes were given personally to Confederate soldiers within their own lines and in prison, and the total distribution during the four years of conflict was 5,684,279 volumes.

The work of the American Society, as we have seen, has been extended far beyond its own ample dominions. Its first foreign agent took up his post in the Levant in 1836; its second in La Plata in 1864. Since that time its representatives have been stationed in China, Japan, Siam and Laos, in Mexico and Central America, Cuba, Porto Rico, Venezuela and Columbia, Brazil and the Philippines. "More than one half of its annual issues," wrote Dr Gilman, one of the secretaries in 1900, shortly before his death, "go into the hands of pagan, Mohammedan, or nominally Christian people outside of the United States. In one year not less than 447,858 copies were sold in China alone, and more than seven and a quarter million volumes in the various dialects of that empire have been printed during the last fifty years."

With this cursory glance at a few of the salient points in the history of the American Society we turn to other

regions in the vast continent, and resume the record of the parent institution.

In British North America the conditions in which the operations of the Bible Society were carried on rendered the attainment of its objects a matter of peculiar difficulty. The influence of the Church of Rome prevailed over a great tract of country. In Lower Canada, New Brunswick, Nova Scotia, Cape Breton, Prince Edward Island, Newfoundland, Roman Catholicism had long been predominant; and though in occasional instances a priest was found to approve and encourage the circulation of De Sacy's version, the Bible was in general a book at once unknown and forbidden. Both within this area and beyond, in the immeasurable regions to the west and north, there were the Indian Tribes—Algonkins, Crees, Ojibwas, Hurons, and Iroquois—nomads and hunters, whose belief in the Great Spirit had not freed them from the curse of witchcraft, and did not preclude the worship of wild beasts and demons; and before the Bible Society could reach these warlike and often chivalrous sons of the forest the obstacle of unknown dialects had to be removed. Finally there were the emigrants, whom desperate necessity was drawing forth year by year in large companies from the poor cabins in the Irish bogs and from the glens and sterile shores of the Highlands and islands of Scotland.

Bearing in mind these special conditions of the time and country, we may proceed to survey the progress—often checked or interrupted by despondency, by indifference, by sectarian hostility—during the next seventeen years.

As in the period which has already been described, the grants of the Society were bestowed with no niggardly hand, and its liberality was met with a touching eagerness to obtain the Word of Life.

Acknowledging in 1818 "a bountiful supply of Gaelic as well as English and French Bibles and Testaments," the Governor of Cape Breton wrote: "With respect to the great mass of our population, the Highlanders, they received the beneficence of the Society with the utmost gratitude. Persons have been hired and sent from distances of eighty to a hundred miles to entreat for the sacred volume; and instances are not wanting of others sending their children five or six miles over frozen lakes to be instructed by poor old widows for the avowed purpose of reading the Bible to their parents, who were themselves, from ignorance, unable to do so."

In Nova Scotia the Auxiliary, with its branches at Chester, Annapolis, and Hants County, was pursuing an active and prosperous career, and with it, as with other Auxiliaries at home and on the Continent, the test of zeal was the discovery of dearth and the occasion for still greater activity.

In the course of a few years several Auxiliaries sprang up in various parts of these extensive regions. On the 17th February 1817 the first of these was formed for the Midland District of Upper Canada, with the Hon. Sir Peregrine Maitland, Lieut.-Governor of the Province, as president. Others were founded in Prince Edward Island and Bermuda in 1818; at St John's, New Brunswick, and at York (Toronto), Upper Canada, in 1819; and at Montreal, on the 20th August 1820, under the patronage of the Earl of Dalhousie, the Governor-in-Chief. The official intimation from Bermuda was accompanied by a draft for £200, and an order for Bibles and Testaments to the value of £100; and the first-fruits from St John's amounted to £170, for a proportion of which a supply of the Scriptures was requested. Branches and Associations were the natural outgrowth of these organisations, and as usual the Ladies' Societies took a prominent part in the practical work.

In 1820 the Rev. John West, chaplain in Rupert's Land to the Hudson's Bay Company, induced the Church Missionary Society to plant the first Indian mission in the Dominion. He had deeply interested himself in the Indians, undertaken long journeys amongst them, and educated several of their boys, of whom two preached in after years the glad tidings of salvation to their fellow-countrymen. In 1821, with the support of the Directors of the Company, he established an Auxiliary at York Factory, and subscriptions exceeding £103 were transmitted to the Society. The first anniversary meeting was attended by Captain Franklin, who had just returned from his terrible journey of 5000 miles in exploration of the northern coast of the continent. Long afterwards, when "the white north had his bones" and the heroic sailor-soul was passing on its happier voyage, it was remembered "what zeal and energy Sir John Franklin ever displayed in any subject connected with the glory of God and the benefit of immortal souls."

Most noteworthy among the institutions of its kind was the Ladies' Bible Association at Miramichi, New Brunswick, whose zealous secretary would venture on occasion up the branches of the great river—"I got a Christian Indian and a little boy to convey me in a canoe, and also to accompany me through the rough roads of these upper settlements"—to collect the subscriptions which the good people would never have thought of sending her. For a long series of years the Association was conducted with efficiency, and a single line in one of the official letters suggested the wide possibilities of its usefulness—"I have an order for a French Bible from a distance of three hundred miles." The year 1825 was marked by a terrible disaster. The standing timber in the district round the bay took fire; an area of 6000 square miles was in flames; four thriving towns were burned down; many large vessels in the river were destroyed,

and five hundred lives were lost. Upwards of a thousand copies of the Scriptures perished, and "in some instances the bodies of the sufferers and their Bibles were found half consumed together." To an appeal from the Ladies' Association the Committee responded with a grant of 2500 Bibles and Testaments, which awakened a deep feeling of gratitude and attachment in the district.

At Montreal in 1826 the Bible cause was in a flourishing condition. One thousand one hundred copies had been placed at the disposal of the Auxiliary, but new Associations in different parts of the country had been formed, and so destitute of the Scriptures were the inhabitants that still further supplies were called for. An application too had been made from the Montreal Sunday School Union, and 200 Bibles and 800 Testaments had been despatched for the schools at Montreal, Kingston, York, and Niagara.

It was far otherwise at Quebec. The Auxiliary of 1813 had disappeared by 1826, and, apparently unaware that it had ever existed, a friend of the cause, to whom a supply of the Scriptures had been confided, visited the cathedral city of French Catholicism, and congratulated himself on having been "humbly instrumental in setting on foot an Auxiliary to the British and Foreign Bible Society." Abundant evidence was soon forthcoming for the need of such an institution. "In and around the city there were many who had never even heard of the existence of the New Testament." A Ladies' Bible Association was formed, and though there were many difficulties to contend with, the Auxiliary started with the happy prospect of a long lease of active usefulness.

Elsewhere there were not wanting signs that the time had come when all the Auxiliaries beyond the seas would be benefited by the stimulus of personal visitation and encouragement. "In my last," wrote the secretary of the Pictou Auxiliary (Nova Scotia) in 1826, "I wrote to you

that our society was dead ; but your cheering answer to my desponding letter was the means of reviving it, and I trust it will live." The Committee appear to have been conscious of the emergency, and they could not have taken a more auspicious course than they did in sending out the Rev. John West as their representative, to confer with Auxiliaries and friends with a view to the enlargement of their operations, to found new institutions where the circumstances were favourable, and to arrange for the free course of the Scriptures in new settlements, and especially in districts where the ordinances of religion were not yet available. He left England in the spring of 1828, and in the course of four months visited New Brunswick and Nova Scotia, Quebec and Montreal in Lower Canada, Kingston, York (Toronto), and Brantford in Upper Canada, and corresponded with representatives in various localities which could not be included in his tour.

Visitation had been desirable in 1826; after that date more powerful elements of disintegration had begun to work. In his report of his journey Mr West throws a clear light on the various forms of hostility with which the Society was menaced, and proves the singular timeliness of his interposition. Prejudicial accounts of the Apocrypha controversy and of the secession in Scotland had reached the other side of the Atlantic. At Pictou, a Scottish settlement, where the Edinburgh Bible Society had established a depository, pamphlets from Scotland had been industriously circulated against the British and Foreign Bible Society. Its friends, however, stood firm, and resisted a strenuous effort to dissolve the Auxiliary. But in New Brunswick the operations of the Charlotte County Auxiliary were paralysed ; and at St John's the president had withdrawn, the money collected by the zeal of the Ladies' Association had been lodged in the Bank, and everything portended a disruption, when Mr West intervened. On the

platform at Montreal he was asked "in a rather captious manner" by a Scots clergyman what guarantee he and his friends had that the Apocrypha would not continue to be circulated by the Bible Society—a question which indicated a complete ignorance of the high integrity of the Committee or a partisanship little creditable to the questioner.

In 1813, it will be remembered, the Society had been represented in the press as a usurper of the functions of the Society for Promoting Christian Knowledge and a malignant, though insignificant, enemy to Church and State. The experience of fifteen years had apparently not sufficed to refute the least tenable of all the charges laid against the institution. "No missionary from the Society for the Propagation of the Gospel," wrote Mr West, "stood with me on the platform at any public meeting to advocate the cause of the British and Foreign Bible Society, in either of the British provinces;" and neither the Bishop of Quebec nor the Bishop of Nova Scotia patronised or encouraged the formation of Auxiliaries in his diocese. At Kingston he found a prevailing disposition to dissolve the Auxiliary, and promote exclusively the Society for Promoting Christian Knowledge. At Niagara, according to the report of the Bishop of Quebec to the Society for the Propagation of the Gospel, the Auxiliary had dissolved itself more than a year before, "and by the mutual consent of its members had handed over the funds and Bibles, lately in the hands of the secretary, to the committee of the Society for Promoting Christian Knowledge." At York there was such a feeling of indifference and apathy that those whom Mr West consulted about a public meeting advised that none should be held.

Three other Auxiliaries, for reasons not specified, had become extinct. In spite of the difficulties of its situation, that of Quebec was doing well, and the Auxiliary at Montreal was vigorously extending the range of its work.

As the result of Mr West's visit the stalwarts were encouraged and confirmed; groundless charges and wild rumours were refuted; the faltering and the dead Auxiliaries were revived or replaced; depositories were replenished from his stock; a new institution was founded for the Indians and settlers in Sussex Vale; one still more important, as opening a more extensive distribution in the rising settlements towards Lake Michigan and the West, was established at Brantford on the Grand River, among the tribes of the Six Nations.[1] At the inauguration of this last, one of the principal speakers was Captain Brant, the Mohawk chief who translated the Gospel of St Mark.

Shortly before Mr West's arrival Mr and Mrs Macdonald of Miramichi were engaged to make occasional journeys for the promotion of the objects of the Society. Both among the French *habitans* and the British settlers they laboured with considerable success, and their letters contain interesting glimpses of the hard life of the colonists in these years. "We are interested this winter," they wrote in 1829, "in two camps, about seven or eight men in each camp, cutting timber, or lumbering, as it is called. Men from both camps begged of their own accord a large print Bible for the general use of the camp, as they have nothing but firelight to read by; one of those who solicited us was a Roman Catholic. . . . You have no idea of the sufferings and privations they have to endure, felling great trees in the midst of the most rigorous frost and deep snow, often up to their middle, and above it when the snow drifts; and then, after hauling the timber to the brook nearest to them, which is often some miles distant, they have, as soon as the ice gives way and the snow melts, to drive many hundreds of tons of large squared logs before them by main force, for three weeks or more.

[1] On the Tuscaroras joining the Confederacy, some two hundred years after its formation, the Five became the Six Nations.

At such times they are almost constantly wet through the day, and lying on the logs or the ground all night, so that were it not for a quantity of rum that is allowed them at such times I fear many of them would perish. How happy we are to have the Word of God to give to such hard-working creatures!"

Again in 1830 the Auxiliaries in Canada were visited by Mr James Thomson, the Society's agent in South America, on his way home from Mexico. At York he found that the original Auxiliary had perished, and that in 1828, a year and a half after its dissolution, a new society had been formed under the patronage of Sir John Colborne, the Lieut.-Governor of the province, and was establishing Associations in the towns and hamlets of the interior. Kingston, re-animated by Mr West, was busily employed in providing for a population rapidly increasing through the arrival of emigrants from the "Old Country." Montreal, too, was spreading itself abroad in Associations, one of which—that at Stanstead—had supplied every family within its area with a Bible in the course of a year. Quebec was in a satisfactory condition.

Mr Thomson strongly urged that Quebec and Montreal should divide Lower Canada between them, and consolidate their strength by a network of Associations, and that Upper Canada should be similarly partitioned between Kingston and York (Toronto). He also advocated the opening of large depositories, and accordingly the Committee at home sent out to each of the Auxiliaries at York, Kingston, Montreal, and Quebec, an assortment of 2000 Bibles and Testaments, including 200 for Sunday-school stock.

At this time an important measure was taken for the benefit of the Indian tribes. In the eastern province, New Brunswick, and Nova Scotia, the Red Race had long been in contact with the Church of Rome, and were professed

Roman Catholics; in Rupert's Land, Upper Canada, and the West, so far as they had been converted, they had received the faith from Protestant missionaries. Of the need for the Gospel in the tribal dialects the Bible Society was deeply conscious, but for many years the only versions were Captain Norton's Gospel of St John and Captain Brant's St Luke—both in the Mohawk. In 1821 the York Auxiliary in Upper Canada undertook with the assistance of the Committee to translate the Scriptures into Chippeway, a dialect "spoken over an almost boundless extent of country," but nothing appears to have been actually accomplished, and, as we have seen, the Auxiliary itself passed out of existence some five or six years later.

In 1825, however, a fortunate discovery was made. By some curious error, it had been positively asserted that the Mohawk versions were only available for a comparatively small tribe, and were quite unintelligible to the Iroquois, of whom many hundreds were scattered within easy reach of the Auxiliaries. The comparatively small Mohawk tribe belonged to the powerful confederacy known as the Five Nations, which included, besides the Mohawks, the Oneidas, Onondagas, Cayugas and Senecas—all sprung, it was believed, from a common stock, and speaking dialects so clearly alike that they were probably derived from a single ancient language. Now the Five Nations *were* the Iroquois —just as the British are the Four Nations of these islands. It was scarcely surprising, therefore, that while visiting some of the Indian villages near Montreal two of the members of the Auxiliary should have demonstrated beyond question that the Iroquois they met found no difficulty whatever in reading and understanding the Gospel of St John. It was their national and probably even their tribal speech. The visitors ascertained further that reading was no uncommon accomplishment among the Indians, and that they highly appreciated and earnestly desired education and the Holy

Scriptures. The copies offered to them were in many cases received with thankfulness; in others they were declined as a gift, and bought with joyful alacrity.

While in Upper Canada, in 1828, Mr West discussed the subject of a Chippeway version with the Wesleyan missionaries, who were establishing schools very extensively among the people of this tribe, and they agreed to enter into a correspondence with the Committee. These matters had scarcely been arranged when the second York Auxiliary recognised the duty of spreading "the blessed light of the Word of Life" through the medium of a tongue which was understood by between thirty and forty thousand Indians in the Canadas and Hudson's Bay territory. The only competent persons willing to undertake the task were Peter and John Jones, two brothers, chiefs of the River Credit Indians, in the employ of the American Methodist Society. Permission was readily granted by that society and the work was begun. On learning these particulars the Bible Society undertook the expense of the version, and in 1831 Peter Jones came to England. His translation of the Gospel of St Matthew had been left behind for his brother's revision; his brother's version of St John he brought with him revised. It was committed to the press, and 950 copies were at once despatched. Mr Jones returned home with a commission to proceed with the remaining parts of the New Testament in conjunction with his brother, under the superintendence of the York Auxiliary. On hearing, however, that a complete version —of which little is known—had been made, and was being printed by Dr James of the American Army, the brothers turned their attention to the translation of Genesis and Exodus.

Of the eagerness with which their fellow-countrymen received "the words of our Saviour in their own language," a letter from one of the Lake Simeve Indians affords an

illustration: "I, Thomas Shilling, speak to you. I wish to tell you I have no book. Our chief holds the one you left here fast in his hands, and will not let it go. I shall borrow it of him, and will give him money for the use of it. He does not know as much as A, B, C; and we who can read have no good book to read." The chief, adds Mr Jones, was a very pious and intelligent man, "and I expect the reason he holds the book so tight in his hands is that those who can read it may come and read it in his own house, and in his own ears, and thus understand the Will of God concerning him and his people."

At this time nearly 2000 of the Chippeways in the neighbourhood of York were under religious instruction; and of 400 children in the mission schools, more than a hundred could read the Scriptures both in English and Indian.

By the close of the period the position of the Auxiliaries throughout the country was of the most satisfactory kind. More than one had adopted the plan of canvassing their own districts, and supplying every destitute family with a copy of the Scriptures. Here and there amicable arrangements had been made with the priests for the supply of Roman Catholics with the authorised French version—if any version could in those years of papal hostility to the Bible cause be regarded as "authorised." An additional depôt was established at St John's, Newfoundland, where the London School Society for the island had from 1826 to 1832 been distributing 2800 Bibles, 4650 Testaments, and 200 Psalters, voted by the Bible Society at a cost of £1392.

The great influx of emigrants called for special consideration. In 1831 two grants, amounting to 1500 copies of the Scriptures, were sent out for the benefit of those in Prince Edward Island, the British population of which, numbering between thirty and thirty-five thousand, were mostly High-

landers, who spoke only their native Gaelic. As the result of this liberality many of these poor settlers became subscribers of small sums.

During this period the direct grants of the Bible Society amounted to £9077: to Newfoundland (exclusive of the Newfoundland School Society), £270; to Nova Scotia, £1781; to New Brunswick, £1174; and to Upper and Lower Canada, £5852.

On the other hand, the aggregate contributions, whether free or otherwise, from auxiliaries in Nova Scotia, New Brunswick, Upper and Lower Canada, etc., amounted to £12,841.

We draw this section to a close with a brief account of Labrador.

On the 9th August 1821 the stout ship *Harmony* cast anchor in the Bay of Okkak, and 600 copies of the Epistles in Eskimo were landed and conveyed to the mission house, where the Brethren had hoisted a white flag with the number 50 embroidered upon it. "It made a deep impression on many," wrote a correspondent who saw the memorable figures unfurled; "but we were still more impressed with feelings of gratitude on considering that our dear Lord had preserved this vessel for a length of years from the dangers of ice and rocks and storms on this inclement coast, so that all our missionaries have arrived safe." It was on this very day of the month that the *Harmony* landed the Brethren of the first Moravian settlement at Nain in 1771; and summer after summer for fifty years the *Harmony* had brought tidings from home and carried on the trade between the Eskimo and Great Britain.

Whether the first *Harmony* was carved into memorials we have not learned, but when at last she left the grey seas of the North another *Harmony* took her place, and so for nearly a hundred and thirty years one *Harmony* or another

came and went without disaster on her annual voyage until, in 1900, for the first time the ordinary means of traffic had been so developed as to suffice for the purposes of the mission.[1]

The Eskimo now possessed the whole of the New Testament, with the exception of the Book of Revelation. A chapter was read daily in every house and tent. These rude people had learned to listen to it, to read it, to love it. And when they understood the aim of the Bible Society in distributing the Scriptures throughout the whole world, they began, of their own accord, to offer a contribution towards the expenses of the work. Some brought a whole seal, others a half, others again pieces of blubber, as they could afford. Similar offerings were made, too, in the name of the children, and they begged that their poor gifts might be accepted. In 1821 thirty gallons of oil were thus presented to the Society. In the following winter, when seal and walrus were scarce, and the kindly missionaries sent the people away with sad faces because the times were too hard for the acceptance of such offerings, a woman brought twenty eider-ducks' eggs and pressed her donation on them with tears. Thus were 2s. more added to the funds.

In 1825 every family—indeed every one who could read—was in possession of the Scriptures, so far as they had been translated. What a change since the *Harmony* first shortened sail off these shores! The revolting practices of the past, the hideous superstitions and barbarous customs, had all been gradually abandoned; the sorceries of the *angekok* — his very name — were almost unknown even as a tradition to the younger generation in the Christian settlements.

The translation of the Book of Revelation, which was considerably delayed by the difficulty of finding words in so rude a language for its marvellous imagery, was finally

[1] Warneck, *History of Protestant Missions*, p. 155*n*.

revised in 1825; that of the Psalms was put to press in 1829; and supplies of both were shipped in the *Harmony*. Among the Eskimo, as among the Malagasy, the Book of Psalms was received with inexpressible delight. Among what people and at what time has not that wonderful book been the joy and the support of the soul which communes with God?

The United Brethren formed a link between Labrador and the mission stations in Greenland. In 1821 the new version of the New Testament in Eastern Eskimo was finished; 1000 copies were printed; and in 1823 "the hearts of our baptized Greenlanders overflowed with joy and thankfulness for the Word of Life thus bestowed upon them."

CHAPTER XXVII

FROM LABRADOR TO PATAGONIA (II.)

FROM the Eskimo of the Moravian settlements, from the Red Tribes in the vast territories in the North and West, from the crowds of emigrants seeking a happier life in the new continent, we turn to the dusky race, enslaved in hundreds of thousands, beneath the British flag in the West Indies.

In 1818, following the example of the negroes of Jamaica, the People of Colour established Auxiliaries in Barbados and Bermuda. In 1819 the Honduras Auxiliary, and in 1822 the Auxiliary for the eastern district of Jamaica, were added to the roll. The work of distribution was carried on as vigorously as the means and opportunities permitted. Through the good offices of the clergy and the missionaries, of sea captains and officers, of government officials, merchants, and other private friends, many copies of the Scriptures in various languages—English, French, Spanish, and even Arabic—were scattered among the islands of the Spanish Main, and on the coast of the southern continent. Still, for several years, no conspicuous progress was made.

Intent on the single object of its existence—to propagate the Bible throughout the world—the Society pursued its work; patient, persistent, unperturbed; above all, wholly unconscious that chiefly to its charge was committed the duty of preparing the enslaved race for the day of their emancipation. That day was still unforeseen; but who that looks back upon this period can fail to apprehend both

prevision and provision in the course of events, and to perceive, even in these imperfect operations, something of that providential element, which, in the evolution of social and political changes, has so often brought the Word of God to bear on the designs and destinies of man?

Yet if no conspicuous progress could be noted, it was possible to distinguish the beginnings of a great moral transformation. The missionaries of many denominations —and they included such devoted men as Knibb and Burchell—were winning the love and confidence of their dark people. The mission schools were sending forth troops of little black scholars, who spread the glad tidings of the fatherhood of God and the sonship of all the races of men, from whom He is not far at any time. And evidence was growing that a new life, an infinite hope, were being kindled in the souls which "sat in the darkness of colour as in a black cloud." At Berbice and Demerara, notwithstanding the illiteracy which prevailed, the Scriptures, and especially the Gospel of St John, had become so highly prized by the slaves that many of them carried their books for three or four miles in order to have a few verses read to them. In Trinidad the blessed influence of the Bible had broken the evil power of Obeah, the curse of the African mind. In the light of the Gospel the negroes were cheerful, and were said to be doing "three times the work they formerly did."

In 1823 the Antigua Auxiliary, which had been founded in 1815 and had so far fallen to decay in 1820 that its formal dissolution was proposed, was revived under the patronage of Sir Benjamin D'Urban, the Captain-General, and resumed its course under the most promising auspices. All denominations co-operated; collections were made at every place of worship in the island; the estates, schools, hospitals, and jails were fully supplied with the Scriptures; two

Associations were formed; and the Auxiliary was able to extend its operations to some of the neighbouring islands.

In 1824 an Auxiliary was established in Montserrat, a small but beautiful islet, on which the whites were a mere handful and the black population were given over to the practices of Obeah. "Human or even cattle bones," wrote the secretary, "bottles filled with water taken from the sea when rough, and a great variety of other things equally insignificant, are set up as charms to protect their houses and provision grounds. Dust taken from a grave and strewed over the path of an enemy is regarded as a deadly spell, which indeed it has often proved when the terrors of the devoted object have been excited by it. And dancings and feasts, instituted in commemoration of deceased relatives and friends—and in which their jumbies (spirits) are supposed so far to participate as to receive the food that is offered to them on the occasion—are observed as most sacred rites."

Three or four years later the change which had taken place was unmistakable. At Berbice there was "an increasing desire among the slaves to learn to read," and applications were made almost daily for spelling-books and catechisms. At Barbados "people of all classes, but particularly the lower orders, were daily devoting a portion of their time to the reading of the Word of Life"; in Bridgetown alone a thousand children had been drawn into the schools; and so extensive had been the demand for the Scriptures that the last of the New Testaments had been disposed of, and only six large Bibles remained in the depository. When the Rev. James Thomson, on his way to his agency in Mexico, touched at Jamaica in 1827, he sent an urgent appeal home for an immediate supply of Testaments: "Many slaves and free people of colour are hungering and thirsting for them. . . . The little leaven which has been cast into this mass is working

its way, and gradually leavening all around." Multitudes of negroes were learning to read in the Sunday schools. The Local Association for the Conversion of Slaves was instructing nearly two thousand children. Over three hundred more were being taught by the Rev. William Knibb. Applications for grants were made from all sides, and the Society responded with alacrity. One thousand seven hundred Bibles and Testaments were despatched to the Moravian Brethren, who requested assistance for their stations in St Kitt's, Antigua, Barbados, and Jamaica; 2000 Testaments and 500 Bibles to the Wesleyan Missionary Society, who had about 8000 children in their schools in the West Indies; 500 Testaments and 100 Bibles to the Baptist Missionary Society, who had 700 children in other schools in Jamaica besides Mr Knibb's; 200 Testaments and 100 Bibles to Mr Knibb himself; and copies of the Scriptures to the value of £50 to the Barbados Auxiliary.

When the work of the day was done many looked forward no longer to the revels and music of the summer night, or to the wicked ritual of their heathen superstition. It was "the children's hour." The children went from house to house by appointment, to read a chapter or two of the Bible or New Testament to the groups of men and women who had met together to hear the Word of Life. And gladly did the eager listeners requite their services with a payment of from 5d. to 10d. a week. Or some old Uncle Remus, who could afford to pay a higher wage, sat poring through his horn spectacles over the abstruse page, and learned to spell his way verse by verse with the help of a little black "man of letters." At sixty, at seventy, they discovered it not yet too late to learn. And no trouble seemed too great when these objects were in view. An old grey-headed slave walked fifty miles to obtain a Bible for the purpose of its being

read to others, and at the end of three months returned, as he had promised, with the price of it, which had been collected among the slaves.

It was of these days probably that an old negro spoke, long afterwards, at a Bible meeting: "Some years ago, in time of slavery, I wanted to learn to read. Young Massa saw me with a spelling-book. 'For what,' he said, 'do you do with that book? Do you want to be a *busha*, or a doctor or attorney, or to be some great man?' I said, 'No, I do not,' but I was frightened for consequences when he went and told old Massa. But God overrule old Massa's heart, and he speak kinder to me than young Massa. He tell me I might learn to read, if I would not neglect his affairs; so I felt happy and persevere till I able to read my Bible. I bought one and gave 15s. for it. I read it slow, and little and little at first; but every day I read some, and it come easier and easier to me. I found truth in the Bible; it tell me my heart, and I saw myself a sinner against God. And then I saw that God send a great Saviour and Redeemer. I tell my sin to God, and I see in the Bible the way to be saved from all my sins. Since den, my Bible all my comfort and my joy."

About this time the Society was blessed with an unexpected opportunity of ministering to the needs of a slave population under a foreign flag. Surinam had had many masters. It had been discovered by the Spanish, subjugated by the Portuguese, and held in turn by the French, English, and Dutch. Of its population of 60,000 about nine-tenths were negroes, whose speech was a strange compound—both sweet and sonorous, it is said—of Dutch and English, with a sprinkling of African and Indian words, and of the Spanish, Portuguese, and French of the old-time task-masters. In 1828 a version of the New Testament in this so-called Negro-English was completed by the

Moravian missionaries and offered to the Society. An edition of 1000 copies was printed in the following year, and reached Paramaribo — a welcome gift — on Christmas Eve.

Here, as elsewhere, the book was its own best teacher; and it was sorely needed. Of the plantations the missionaries were allowed to visit scarcely one in fifty, and the mass of the people lived in a state as heathenish as it had been a century earlier. But the children learned to read; were scattered by degrees all over the colony; and carrying their New Testaments with them, supplied the place of teachers. The edition was soon exhausted, and "after the last copy had been disposed of more than 12,000 converts were added to the Church." It was thought that as time went on this negro language would die out, but new editions left the press in 1846, 1865, 1889; and the version, which was attacked by Southey and others as a degraded travesty of divine revelation, is able even to this day to lead souls to Christ.

The system of Auxiliaries and Associations which had secured such permanent success at home had hitherto fallen far short of the efficacy expected from it in the West Indies; and now a well-considered effort to give a fresh impulse to the work was made in Jamaica by Mr William Taylor, a merchant of Kingston, who for some time had sought to promote the interests of the Society. In 1830 he formed a corresponding committee. Early in the following year, at a gathering of 3500 persons, including the clergy and ministers of all denominations, this committee developed into the Jamaica Bible Society, and Branches were promptly established at St Ann's Bay, Spanish Town, Arnott's Bay and Stoney Hill. The operations thus begun with the highest enthusiasm were unhappily checked by the negro insurrection in December 1831; Mr Taylor's departure added to the difficulties; and after a public meeting in June 1832,

the Auxiliary gradually declined, and the co-operation of the Branches ceased. In 1834 the institution might be said to consist of its secretary, the Rev. Mr Tinson; but at that critical moment the energetic agent of the Society, the Rev. James Thomson, landed in Jamaica, and saved it from complete extinction. In connection with this brief period of activity about 3000 Bibles and Testaments in fairly equal proportions were circulated; up to the last a certain distribution of the Scriptures was maintained, and in 1833 a supply was sent from the depôt to New Providence in the Bahamas, which, in the course of that year, led to the formation of a distinct Auxiliary for those islands.

Mr Thomson's name has already been mentioned in these pages. While residing in Lima, whither he had gone out to promote the establishment of schools under the auspices of the British and Foreign School Society, his services and correspondence had been of such advantage to the Bible cause that shortly after his return to this country the Committee gladly embraced the opportunity of engaging him for two years as their agent in Mexico. He arrived at the storied Aztec capital in May 1827, and we shall presently give some account of the labours in which he was engaged up to 1830, when, as we have seen, he again returned to England by way of the United States and Canada. Again his services were heartily accepted for an ample field which had long required the energy, discretion, and magnetic personality of a zealous agent. At the close of December 1831, he reached Antigua, and with 5000 Bibles and Testaments at his disposal set himself to the arduous task of organising the resources of the West Indies.

After arranging for the renewal of the Antigua Auxiliary, which had once more fallen into inaction, he proceeded to visit the neighbouring islands. At St Kitt's, where the object was less to raise funds than to discover

and supply the dearth of the Scriptures, he founded a small Auxiliary, and parcelled out the island for regular visitation. A conference of Wesleyan missionaries, which was being held at the time, afforded him the means of sending small consignments to St Eustatius, Saba, St Bartholomew, St Martin, Anguilla, and Tortola, and of securing the co-operation of the missionaries from these and other islands. At Nevis a small depôt was opened under the charge of an Association, and attention was drawn to the results that might be obtained by penny-a-week subscriptions. At Montserrat a new Auxiliary was started. Returning to Antigua, he re-established the Old Bible Society, and attention was directed to the condition of the slaves on the various estates, of which there were 109 on the island. With the approval of the planters it was determined to attempt the formation of a series of negro Associations. The first meeting, held at short notice, was attended by 500 slaves; others followed with similar happy results; the negroes entered into the business with a pleasing alacrity; where they already possessed the Bible they readily offered to subscribe towards its distribution among the destitute; a fresh stimulus was given to learning; and so in a little while Associations were planted on twenty of the estates.

The French island of Guadeloupe was next visited, but Mr Thomson could not do more than arrange with the booksellers for the sale of the Scriptures; at Martinique and St Lucia similar measures were taken; and at Dominique a small Auxiliary was organised. At Barbados a fair field lay open for increased activity. A second Auxiliary was formed, with a Ladies' Association, and Bridgetown, the capital, with its population of 20,000, a considerable proportion of which was white, was divided into districts for canvassing. The old Society for the People of Colour was found in good working order, but

as its directors were loth to have it merged in the new institution, it remained on its original footing, and Mr Thomson replenished its depôt.

In June he left the island by the mail boat for La Guayra, for the purpose of making a rapid tour through the most populous parts of Venezuela. His route lay through the beautiful Aragua Valley, Calaboso and San Fernando de Apuré. In the course of this journey, if his successes were comparatively small, he met with abundant evidence of the need of the Scriptures. Arrangements were, however, made in several places for the sale of the sacred volume, and more than one pleasant incident cheered him on his weary rides. "The people of the house where I stopped," he wrote in one of his letters, "were kind to me and got me something ready, and would not let me pay them for their trouble. For this I gave a copy of the Psalms to a little girl, the daughter of my host. The father did not know I had given this little volume, nor what I carried with me; but just as I had reloaded to set off, he asked me what I carried. I said Bibles and Testaments. 'Oh, have you got the Bible?' he replied; 'then pray do take down the load from the mule, for I wish very much to have a Bible.'" At Calaboso copies were taken for the schools, and he was gratified by having several children come to him to buy one or other of the two little volumes for their own use. Thus gathering experience, and not without encouragement, he travelled through the fruitful valleys of the northern provinces, crossed part of the vast *llanos* or steppes which extend from the mouth of the Orinoco to the snowy mountains of Merida, and sailing down three majestic rivers, reached Trinidad in safety in the following November. One of the objects of his tour had been to obtain the introduction of the Scriptures into the public schools. He was unable to effect this in person, but he

addressed a circular to each of the thirteen representative bodies in the provinces, and, several months later, having received favourable answers, he arranged for the necessary supplies to be despatched as early as possible.

On returning to Barbados in December he found the affairs of the Auxiliary and the Ladies' Association in a flourishing condition. Associations were now formed for the Bridgetown districts, and on one of the estates a few miles from the capital; and shortly afterwards the Committee at home received remittances to the amount of £150 and orders for 760 Bibles and Testaments. Proceeding to Demerara, he founded the British Guiana Auxiliary Bible Society in February 1833; passed on to Tobago, where another Auxiliary was established, and spent the rest of the year in voyaging among the islands. Numerous meetings were held, and so earnest a desire was excited both among the slaves and the white population to promote the cause of the Society that even the opposition of some of the objecting clergy was overcome. Auxiliaries and Associations were organised in Grenada, St Lucia, and Nevis; a corresponding committee was appointed for Tortola; and at Santa Cruz, under the Danish flag, a Bible Society, with two Ladies' Branches, was added to the list of active coadjutors. At St Kitt's the number of Associations was brought up to twenty-five; and in Antigua, where 200 copies of the Scriptures had been distributed and £75 collected and transmitted, the slave Associations were increased to forty, and they included nearly a fourth of the plantations on the island. And here, as an example of the reception which Mr Thomson met with in the course of his labours, it may be mentioned that during his stay of two months at Antigua the generosity of the friends of the cause freed him from all expense of board, lodging, and conveyance.

The time had now arrived when he was to move further

to the west. He had written his last report to the Committee, commending to their care the islands he was leaving, and begging that some one should be sent before long to visit them; and he was on the point of embarking at St Thomas for Port Rico when he was stricken down by fever and "brought near to the gates of death." He was tenderly nursed through his illness at the settlement of New Herrnhut, the first Moravian station in the West Indies, founded one hundred and one years before by the two first missionaries who had resolved to preach Jesus to the slaves, even at the cost of selling themselves into bondage.

On the 20th February 1834 he was able to sail to his western mission. April, May, and June were spent in Hayti, where his stocks of Spanish and French versions were eagerly bought up, and arrangements made with the President of that Republic that 3000 Testaments and 200 Bibles should be used in the schools and distributed among the troops. Towards the end of June he arrived in Jamaica, in time, as we have said, to save the Auxiliary at Kingston, and to witness the rejoicings on the great day of emancipation. Of the manner in which 800,000 slaves received the blessing of freedom some account has already been given, and we need not dwell here on the plans for the distribution of England's gift throughout the liberated colonies and islands, or on the excitement and emotion with which it was received. In nothing more conspicuously did the advantages flowing from the Act of Emancipation appear than in the increased facilities afforded for religious instruction, and the impulse given to the progress of education.

As the result of Mr Thomson's voyages in the eastern portion of the West Indian Archipelago, 7000 copies of the Word of Life were circulated not only in British possessions, but in all the islands of any size or note in those seas. Old institutions were reanimated, new

centres of energy were created, and the large negro population was more effectually aroused to the privileges and the claims of the Bible.

During the period — 1817-1834 — the grants of the Scriptures, exclusive of the Emancipation Gift, amounted to £7053, and the subscriptions of the Auxiliaries to £3192.

The magnitude of the efforts made in these years to promote the objects of the Society in Central and South America can hardly be more strikingly suggested than by the statement that the aggregate of the grants voted was not less than £21,500. Of the need for the extensive operations represented by this large expenditure the evidence seems to be epitomised in the observation of a contemporary traveller. While exploring La Plata in 1825-30, Edmond Temple recorded that after leaving Buenos Ayres he had not found in a journey of 600 miles "a single book in the house of any private person." At Cordova, the ancient seat of the Jesuits, books of all kinds, except missals and breviaries, were rigorously prohibited by the Holy Inquisition, and the mental lethargy thus produced did not seem to have been yet shaken off. Church and State alike had adopted this policy of darkness. When a petition was presented, not many years before this Bible Society time, for the Charter of a University in Venezuela, Charles IV. of Spain was advised to reply that he did not consider it necessary that learning should be encouraged in America. At Buenos Ayres it was different; there education had made rapid strides.

And not only at Buenos Ayres. At Pernambuco and Rio on the east, at Valparaiso and Lima on the west coast, the spirit of a new epoch had awakened, and the minds of men were beginning to free themselves from the bonds of mediæval traditions and ecclesiastical servitude,

The casual distributions of the Scriptures, which for several years had been the only means of access open to the Society, were producing their effect. How far these volumes penetrated, how many souls they brought into the light of truth, it is impossible to say. In 1821 it is mentioned that a Patagonian chief was discovered in possession of a New Testament printed by the British and Foreign Bible Society. He had procured it at Buenos Ayres in the course of one of his trade journeys, and had taken it home that he might explain its contents to the bronze-skinned horsemen of the pampas. In that same year 2626 Testaments and 1812 Bibles in Spanish and Portuguese (£1127) were sent out to South America. In the following, 1400 Testaments and 676 Bibles in Portuguese reached Pernambuco; 5000 Spanish Testaments were despatched to Peru, and 1100 Testaments and 100 Bibles to Valparaiso (£1120); and a small Auxiliary was founded at Buenos Ayres, which remitted £41 in contributions and receipts for the sale of the Scriptures. In 1823-4 the grants amounted to £2048, expended on copies of the Scriptures "for distribution at Lima and other parts of South America," viz., 2432 Spanish Bibles, 4028 Testaments, 3500 selected Books of the Old Testament, and 150 copies of St Luke and Acts; 25 Portuguese Bibles and 50 Testaments, and 100 selected Books of the Old Testament; and 25 English Bibles and 130 Testaments. And let it be remembered that at the same time the American Bible Society had taken up in these vast regions its share of the work of enlightenment and education.

That a widespread desire existed for the Word of Life there was ample testimony. At Pernambuco Bibles were admitted free of duty, and distributed "to crowds of applicants"; at Lima 500 Bibles and as many Testaments were sold in two days, and in 1824 a remittance of 300 was received with an urgent request for further supplies. Two

thousand two hundred Bibles and 1500 Testaments were despatched; and five thousand—ten thousand—were asked for. To meet the exigencies of the case a new edition of 15,000 was put to press. If further proof were needed, it was to be found in an interesting journey which Mr Thomson undertook from Lima to Bogotá, with a large supply of the Scriptures, in the autumn of 1824. Touching, as he passed along the coast, at Truxillo and Payta, he reached Guayaquil; visited Guaranda and Riobamba on the western declivities of the Andes; journeyed with his mules along the ridge of the Cordillera, and, passing under the towering mass of Chimborazo, arrived at Quito. Everywhere he met with friendly co-operation and kindly offices. Governors and ecclesiastics assisted him; at Tacunga the friars and their superior not only gave him hospitality, but aided him in the sale of the Scriptures within their walls, and engaged to take charge of any consignment forwarded to them; and the Governors of Guaranda, Riobamba, and Ambato undertook to dispose of future supplies. Four hundred miles to the north lay Santa Fé de Bogotá, his destination; but before he reached it his stock of Scriptures—1473 volumes—was completely exhausted.

But a still greater success was in store for him. At Bogotá on the 24th March 1825, at a well-attended meeting of clergy and laity, a triumphant and almost unanimous answer in the affirmative was given to the question—"Is it compatible with our laws and customs as Colombians and as members of the Catholic Church to establish a Colombian Bible Society in the capital as a national society whose only object is to print and circulate the Holy Scriptures in approved versions in our native tongue?" Thus the national Bible Society of Colombia was founded, and never had the city proved itself so worthy of its old name—Santa Fé, the Holy Faith, of Bogotá. Colonel Hamilton and Mr Henderson, the English Consul,

were present at the meeting, which was held in the principal Dominican convent; and persons high in civil and ecclesiastical rank accepted various offices in the new institution. The incident is one of the most curious in the annals of the Bible House, where the intelligence was received with much gratification, and a grant of 10,000 Testaments was at once voted in aid of the sole objects of the institution—"to print the text of the Holy Scriptures and to promote their circulation, in the first place in Colombia, in the second place in South America, and in the third place throughout the world, as far as its means will reach." Five thousand Testaments were also despatched to Lima, and 500 Bibles and 1000 Testaments to Mr Henderson at Santa Fé.

In the course of 1825 Mr Thomson returned to England, where he was to be drawn into closer connection with the Society.

This year marks a new epoch in the Bible story of South America. Grants were still made to colonists and to friends resident in various parts of the southern Continent; sea-captains still dispersed Bibles and Testaments as they put in at different ports; travellers still placed their services at the disposal of the Committee; but the advantages to be derived from direct representation had been so distinctly proved that when the opportunity offered the system was adopted.

In 1824 the Committee accepted the services of the Rev. John Armstrong, who had been chaplain at Honduras for twelve years, and he arrived at Buenos Ayres in August 1825. A month or two later he accepted a chaplaincy to the British residents—a post which, though it left him free to make occasional visits and to promote the interests of the Society in many ways, precluded those prolonged tours from which the Committee anticipated the most satisfactory results. Accordingly Mr Luke

Matthews, who had already been in the country and was familiar with Spanish, was engaged for three years, and in October 1826 was ready to leave Buenos Ayres on a great overland expedition.

Before the year closed the condition of Mexico and the subject of versions in the aboriginal tongues of Central America were discussed by the Committee, who gladly availed themselves of Mr Thomson's experience for two years; and in May 1827 he reached his new post. Ten thousand copies of the Scriptures in various languages had been despatched to Mexico and Guatemala to be ready for distribution under his direction; 6000 Spanish Bibles and 12,000 Testaments had been sent to different places where depôts were to be formed by Mr Matthews; and 4600 Bibles and Testaments in Spanish, German, and English had been shipped to Buenos Ayres for Mr Armstrong.

In the brief outline of operations which follows let it be remembered that these three men were acting simultaneously from the Tropic of Cancer to the Tropic of Capricorn and ten degrees beyond, and that many minor coadjutors were incidentally assisting the work. From an address delivered at the Anniversary of the American Bible Society in 1826 may be quoted one passage, which will serve to remind us of yet another agency in the field, and to set before us a picture of destitution as vivid as it is comprehensive:—"What do we behold! We behold fifteen millions of human beings — professedly Christians, believing in revelation, baptized in the name of the Trinity, and almost entirely without the Bible! By the efforts of this society and that of England, they have, it is true, within a few years received seven or eight thousand copies of this holy book. But what are these among so great a multitude? Scarcely a single copy to two thousand souls. Throughout the long road from Buenos Ayres to Chili,

excepting a very few in Mendoza, not a solitary copy of the Book of God was found, and I have more than once presented copies to aged priests tottering over the grave, who told me they had never before seen it in their native tongue. North of this road, in the great towns of Cordova, Tucuman, Salta, Potosi, La Paz, Santa Cruz, Charcas, Cuzco, Arequipa, and many others, I learned that scarcely a single Bible in their own tongue had yet found its way, and coming down the coast of Chili, Peru, Colombia, and Mexico, a few copies were met in the large towns on the Pacific. . . . Even in the capital of Mexico, a city more populous and in some respects more magnificent than this great metropolis [New York], I have reason to believe that there is not one Bible to two hundred families, and that the other great cities of that Republic, cities containing from 30,000 to 80,000 inhabitants, are still more destitute." Under the new liberal systems of Government in these countries, the speaker continued, the way was now open to supply the lamentable deficiency. The Bible was no longer excluded by royal mandates and papal bulls; the houses of the Inquisition had lost their terrors, for they had been converted into public buildings and schools where the Bible itself might be read daily. The new Governments were not only willing, but in some cases they were anxious that the Scriptures should be in general circulation.

The district to which Mr Armstrong proposed to extend his labours was sufficiently ample—the provinces of La Plata, with Chili on the western seaboard and Brazil on the north-eastern; and by means of correspondence and a diligent use of the introductions he obtained, he was in fact able to send consignments more or less large to Monte Video, Rio de Janeiro, and Pernambuco, to Cordova and Mendoza in the interior of La Plata, to towns on the Chilian coast, to Potosi in Bolivia, and to Truxillo,

Cuzco, and Arequipa in Peru; while two friends of the Society, *en route* for Paraguay, took charge of 500 Bibles and 1000 Testaments for sale. Particular attention was directed to the adequate equipment of schools, but a year or two later he found that books even in the neighbourhood of the capital were so scarce that advanced classes had their reading lessons from manuscripts—old documents appropriated from the public offices!

The political condition of the country, with its intrigues, revolutions, and civil strife, threw innumerable impediments in his way. Still the distributions amounted to 2440 copies up to the outbreak of the war between Brazil and the Republic respecting Paraguay, when for a time the blockade of Buenos Ayres interrupted the arrival of further supplies. Advantage, however, was taken of other opportunities. The Rev. C. L. Vosges, Superintendent of Protestant German Missions in the Brazils, reported to the Committee that in the vicinity of Rio there were several congregations of emigrants from Germany, Switzerland, France, and Portugal, and various bodies of troops, the majority in each case being Protestant. Eight hundred Bibles and 800 Testaments in German, 200 Portuguese Testaments, 100 in French, and 100 of Van Ess's version, were accordingly forwarded to him for distribution. A grant of 500 Bibles and 2000 Testaments in Spanish was placed at the disposal of the Philadelphia Bible Society, which was about to undertake operations in South America; and seven cases of Scriptures were consigned to the care of Dr O'Donovan, who for thirty years had been resident at Truxillo.

On the conclusion of peace Mr Armstrong applied for 500 Spanish Bibles; but another revolution broke out, and in 1829 he wrote:—"It has been a season of great anxiety and loss to all, and of deep distress to many. It is only to the over-ruling providence of our Heavenly Father that at such times we can look with any comfort;

everything else disappoints us." A year later a grant of 100 English Bibles and 200 Testaments indicated the reduction of his means and opportunities; and in the next annual report the Committee had to "lament the almost entire closing of the door in Spanish America, owing to the political convulsions which agitated that unhappy country, and to the dread on the part of some"—a dread which took the shape of direct clerical hostility—"of the effect of circulating the Scriptures."

The expedition on which Mr Matthews set out on the 30th October 1826 led him over "the long road from Buenos Ayres to Chili," described a few pages back by the agent of the American Bible Society, and over a still longer route from Chili to Peru. The mere itinerary, with its dates, suffices to suggest the magnitude of the enterprise, though it gives no hint of the fatigues, privations, and dangers which fell to the lot of the traveller. From Buenos Ayres to Cordova, from Cordova to San Luis, from San Luis to Mendoza (with a flying visit to San Juan, fifty leagues to the north); across the Andes to Valparaiso, where he arrived towards the end of January 1827; from Valparaiso along the coast to Coquimbo; then eastward, for five days of exposure and anxiety, through the high and houseless solitudes of the Cordillera; onward to Rioja, Catamarca, Tucuman, Salta, Jujuy; over the frontier of the newly-formed Republic of Bolivia to Potosi, and thence to the capital, Chuquisaca, which was reached in September; from Chuquisaca to Cochabamba and La Paz; and (traversing the grim and stormy passes of the Andes for the fifth time in fourteen months) down at last across the plateau of the Aymará Indians to Arequipa, whence he made his way to the coast, and, taking ship, arrived at Lima in January 1828.

Remembering the tragic close of the enterprise, it is with a curious sense of sympathy that we follow Mr

Matthews through the stages of his long wayfaring, share in his many disappointments and discouragements, and rejoice in the gleams of success which raise his hopes and spirits. He had much to contend with from the apathy which prevailed among the people, from the spread of infidel opinions, from the disturbed state of the country, from the hostility of the clergy, who readily availed themselves of the omission of the apocryphal books and the absence of notes to oppose and even prohibit his work. Occasionally he met pious and enlightened priests who were eager to possess and willing to sanction the distribution of the Scriptures; at Valparaiso, Coquimbo, Tucuman, and Lima he introduced 1550 copies of the New Testament into schools; in various places he obtained a ready, if limited, sale; and here and there he was able to leave supplies in friendly hands for distribution; but on the whole, though in the aggregate a considerable number of copies were distributed, the results were disheartening. Writing from Salta, he remarked: "When I reflect upon the distance I have travelled, upon the expense which my journey has incurred, and the time it has occupied, I am apt at times to consider that its fruits have been dearly bought;" and in a letter regarding Chuquisaca, "I myself had great expectations, and every one who knew the place encouraged them. I was, however, very painfully disappointed."

On the coast, matters would have probably improved, but that a large and somewhat injudicious gratuitous distribution made sales difficult. Still, at Guayaquil, where he supplied three schools, he disposed of 800 copies, and a Swedish gentleman undertook to promote a further circulation. At Panamá he found that the American Bible Society had been there before him, but the number of copies he distributed among the poor Ladinos (half-Indians) and People of Colour, for whom he lowered the price, very

far exceeded his expectations; and it was a gladdening experience to observe how earnestly the books were read.

Returning to Guayaquil, Matthews set out for Bogotá. The journey, which appears to have been of a very different description from Mr Thomson's four years earlier, was marked not only by the difficulties and risks of travelling, but by a persistent opposition to the spread of the Scriptures. The sale of even half a dozen copies seemed something to be thankful for. His arrival at his destination was communicated to the Committee in a letter dated 14th December 1828—the last letter ever received from him. It was ascertained that he left Bogotá early in the following year, intending apparently to follow the course of the great Magdalena River to Mompox and possibly to the sea. He was never more heard of. Inquiries were made, but to the end his disappearance remained a mystery. In August, 1830, in reply to Mr Henderson, who had been Consul-General at Bogotá, Major John Powell wrote from Carthagena: "It is, I fear, too certain either that some accident befell the boat, by which he and all on board perished, or that he was robbed and murdered by his boatmen. And I think the latter the most probable circumstance, as it seldom happens that a boat of such a description meets with any accident in descending the river, and as he was alone, and I believe unarmed, the money he would necessarily have about him, and his baggage, or even the boat itself, would be a sufficient temptation to his men to commit such a crime. I think it certain he never reached Mompox; for he would there have applied to some of the English residents, who must have remembered him."

A strange close to two years of strange pilgrimage!

And the Colombian Bible Society, founded within the walls of the Dominican convent to disperse the Scriptures throughout South America and the world? That, too,

vanishes away into mist and oblivion. With the exception of what may be conjectured from a letter of Mr Henderson's, no more is recorded of it for many years: "Mr Matthews, on his leaving Bogotá, was very desirous that the Bible should be put into circulation by any quiet means, notwithstanding the obstacles thrown in the way; and some were privately distributed in addition to the considerable number I had previously given away in different districts of the Andes; so that some good will doubtless result from the beneficent views of the British and Foreign Bible Society, although I apprehend that the open sale or circulation of the Bible in Colombia will not be permitted, without the addition of notes."

In Mexico Mr Thomson's operations were attended for a considerable time with a success even more brilliant than that which had marked his tour from Lima to Bogotá. On his arrival he distributed, "at a price equal to the original cost and all expenses," 1000 Testaments and 300 Bibles which had been lying unsold on account of the omission of the apocryphal books. A few weeks later the consignments from the Committee were landed, and he enjoyed the novel spectacle of a train of twenty-four mules, loaded with Bibles and Testaments, making their way up the mountains and through the woods from Vera Cruz to the capital. He must have been a man of singular power and charm of address, for in a little while Father José-Maria Alcántara, Rector of the College of San Augustin (Tlalpam), a few miles away, and two of the priests of Mexico, Don José de Salazar and Dr Mora, delighted with the projects and aims of the Society, became annual subscribers; and subsequently, when the distribution of the Scriptures and the suppression of the Apocrypha were attacked in the press, the latter zealously took up the defence. When the travelling season began, Mr Thomson started with a train

of fourteen mules, and announcing the days of sale as he passed from town to town, he journeyed into the northwest as far as Zacatecas and San Luis Potosi. "The whole of the journey," he wrote, "was exceedingly gratifying. The Scriptures were bought up eagerly by old and young, by rich and poor, by priest and people." At Quérétaro an introduction from a Dominican friar in the capital to Father Cuevas was of eminent service to him. The absence of notes and of the uncanonical books was discussed in a friendly spirit at the convent, and the agent was allowed a fair opportunity not only of vouching for the integrity of the printed text (which lay under some suspicion), but of presenting an argument, which, naive as it was, produced a sensible effect. "Our blessed Saviour," he argued, "has told us that the Gospel in an especial manner is to be preached to the poor; but those who insist that the Scriptures should be read only with notes, say virtually 'Let the Gospel *not* be preached to the poor but only to the rich,' for the inclusion of notes raises the price to a hundred dollars, and so places it far beyond the reach of the poor. Wherefore let us take heed how in opposing the circulation of the Word of God without note or comment we oppose the commandment of our Lord Jesus Christ."

The rich and populous mining district of Guanaxuato "was supplied with a treasure far beyond what their mines produced," and he received in one place, "not to mention others," about seventy pounds' weight of the silver they had dug up, in exchange for copies of the holy volume which he put in their hands. At the great annual fair of San Juan de los Lagos, where many thousands gathered to pay their devotions at the shrine of a miraculous Madonna, his "white flag of truce" floated for several days, and many copies were sold which would be carried far and wide to homes that could not have otherwise been reached.

At Aguas Calientes the authorities, both civil and ecclesiastical, attempted to put a stop to his proceedings, but he maintained his ground, though the sale was but small. He was more successful at Zacatecas, where he left two cases with a merchant dealing in books, who engaged to send them into the interior. At San Luis he made a similar arrangement for the distribution of four more cases. While in his operations here he met with some opposition; the first purchaser of a Bible was a friar, and several other copies were sold to priests.

Having thus expended the twenty-eight cases with which he had set out, he returned to Mexico "more surprised at the freedom and encouragement he enjoyed than at the discouragements and partial opposition which he met with."

Fresh supplies having arrived, he set out on his second journey into the eastern part of the country, in April 1828; called on the Bishop of Puebla with letters of introduction from Father Salazar and the Colombian Minister, and secured his co-operation for a version of the New Testament in Aztec or Mexican; saw at Tlascala the blood-stained banner of Cortes and the first pulpit from which the Gospel was preached in the New World; arranged at Jalapa for the sale of the Scriptures after his departure; and had the satisfaction of seeing an Auxiliary formed at Orizaba on the initiative of a gentleman of the place, warmly supported by the Vicar-General of the Bishop of Puebla. At various places schools were supplied, and depositories were established at Tehuacan and Chalchicomula. A considerable ferment was caused by the clergy at Oajaca, but by judicious and gentle management Mr Thomson succeeded in preventing the issue of any injunction or interdict.

Returning by roads infested by robbers and dangerous even under military escort, he arrived safely at Mexico at

the end of June. In the aggregate he had issued 4235 copies of the Scriptures, and had received £1359.

This, however, was practically the close of his striking career in Mexico. For some time the storm of clerical opposition had been gathering head. Now it burst in the form of an edict by the Dean and Chapter of the Metropolitan Diocese prohibiting the sale, purchase, reading, and even retention of the Bibles published by the Society. Mr Thomson appealed to the civil power. The Governor remonstrated with the Dean and Chapter on the illegality of their action. Circulars were sent to the Prefects to prevent the operation of the edict. An article appeared in the press expressing surprise that at the end of seven years' liberty the first ecclesiastical corporation of the Republic did not yet understand the limitations of its functions, deprecating the prohibition of those holy books which St Jerome so strongly commended to Paulina, and pointing out that this inquisitorial edict was incompatible with the rights of the civil power.

The sale of the Scriptures was seriously checked, though very few Bibles were actually given up; and the clergy in other parts of the country attempted to make the edict apply to their own parishes. An appeal was addressed to the Central Government, but revolution broke out; Mexico became the theatre of bloodshed and pillage; crisis followed crisis, till a certain party gained the ascendency, and, to sustain itself in power, sided with the clergy and confirmed their edicts. "In these circumstances," wrote Mr Thomson, "the best thing I thought I could do to favour the circulation of the Scriptures—or rather to hinder their entire exclusion from that populous country—was to retire forthwith from the scene of contest." Accordingly he made all haste to leave, and withdrew in June 1830.

In the last year of his operations, notwithstanding the difficulties with which he was surrounded, he circulated

1600 copies, all of which were sold, with the exception of thirty copies of the Gospel of St Luke and the Acts "given for distribution in one of the prisons of the City of Mexico, where they were most gladly received."

Thus, one by one, in the mysterious providence of God, the doors were permitted to close in Central and South America.

Some account yet remains to be given of undertakings to which only a passing reference has been made.

During the early years in Lima Mr Thomson had had a translation of the Gospels begun in Quichua, the predominant language of Peru in the times of the Incas, and still the only language spoken in the villages on the plateau between Quito and Santiago del Estero, a distance of a thousand leagues. The Society encouraged the project, and in 1825 a version of the whole of the New Testament was finished and revised, and an order was given for it to be printed at Lima. Difficulties appear to have interposed, and in the report for 1831 it was stated that owing to the disturbed state of the country no intelligence of the work had been received up to that date. In that year a translation of the Book of Psalms into Quichua by Dr Pazos Kanki, sometime professor of the language in the University of Cuzco, the ancient metropolis of the Incas, had been completed, and "was now undergoing a full revision previous to being put to press." And this is the last we hear of either MS.

In 1826 Mr Thomson (returned from Lima) introduced Dr Pazos Kanki, "whom he had met in a Paddington omnibus," to the notice of the Committee as a scholar well versed in the language of the Aymará Indians, who were among the nations subject to the Incas, and who still occupied, to the number of four or five hundred thousand, the mountain levels of Titicaca. The Doctor translated the

Yours ever affectionately

E. Henderson

Gospel of St Luke, which Mr Matthews tested during his journey among the Aymará Indians and found to have been exceedingly well done. A thousand copies, accompanied by the Spanish text, were accordingly printed in 1828. The whole of the New Testament seems to have been translated, and apparently the Doctor took it with him to Buenos Ayres, where—on his death, one is led to conjecture—it shared the fate of the Quichua version of the Psalms.

During his residence in Mexico Mr Thomson entered into negotiations for versions of the New Testament in Aztec, spoken by more than a million and a half in the States of Mexico, Vera Cruz, and Tabasco; Otomi, the language of Quérétaro, San Luis Potosi, Tamaulipas, and part of Zacatecas; Terasco, Zapoteca, and Maya, the last the vernacular of the 800,000 Indians of Yucatan; but except in the case of the Aztec, his endeavours proved abortive. The Bishop of Puebla, who had expressed his readiness to co-operate generally with the Society, undertook to provide translators for the Aztec version, and promised to give it when completed the sanction of his name. Unhappily, this liberal prelate fell ill and died in 1830. On quitting Mexico Mr Thomson committed the interests of the cause to the friendly care of Dr Mora, and in 1831 that good priest announced that the Gospel of St Luke in Aztec was finished, and that versions of the same Gospel were nearly ready in Misteco and Terasco. The Aztec MS. was received at the Bible House in 1832, but as there were no means of ascertaining the merits of the translation only 250 copies were printed tentatively.[1]

Through the intervention of Dr Mora and another

[1] Both in Bagster, *The Bible of Every Land*, and King, *In Our Tongues*, an Aztec version of St Luke, dated "about the year 1829" (evidently the same as this experimental edition of 250 copies), is ascribed to Dr Pazos Kanki, but the present writer has failed to discover on what authority. Writing in December, 1830, Thomson speaks as though no material progress had been made with any of these Central American versions so far as he was aware, and no one could have been more anxious than he to ascertain the facts of the case.

friend, several cases of the Scriptures in the City of Mexico and at Vera Cruz were liberated from the Custom House in 1833, and their contents obtained, though at no small loss to the Society, an extensive sale; but no more seems to have been heard of any of the versions, and in the welter and confusion of revolts and revolutions this chapter of the history of the Society comes to a close.

CHAPTER XXVIII

EASTERN LANDS AND SOUTHERN SEAS

THE "fear of alarming the prejudices of the natives," which had stripped of all ceremony the landing of the first Bishop at one of the ghauts of Calcutta in 1814, still haunted the imaginations of the Old Indians of the East India Company, when the Court of Directors signed that famous despatch of 1833, severing the connection of the Government with idolatry. In the interval, however, "offended Hinduism did not start up to arms, nor indignant Mohammedanism raise a cry of death to the infidel."[1] As early as 1818 a marked change had taken place in Anglo-Indian society; the great religious institutions—the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel, the Church Missionary Society—were busily diffusing the light of truth; in different parts of the vast peninsula missions of the various denominations were springing up, so that already it appeared to Daniel Corrie that the "kingdom of God was near to India." Bishop Middleton founded at Calcutta a noble missionary college, to which the Bible Society and the Christian Knowledge Society and the Society for the Propagation of the Gospel each contributed £5000; but his lordship's attitude to missions — determined partly by political discretion, and perhaps still more by a punctilious sense of his high office —was frigid if not actually unfriendly.

It was very different with his successor, the "gentle"

[1] Kaye, *Christianity in India*, p. 244.

Heber. Deeply earnest in essentials, free from party intolerance, and actuated by a spirit of catholic sympathy, he gave an impetus to all that made for vital Christianity. How steadily the progress had been maintained during the preceding decade may be indicated by the multiplication of the places of worship. In Calcutta there were four churches, besides that at the Bishop's College, and three Nonconformist chapels; there were churches at Dacca, Benares, Futtyghur, and Meerut; churches were building at Agra and Cawnpore; five were waiting consecration in Bombay. Hitherto the women of India had been inaccessible; in 1822 Miss Cooke, of the Church Missionary Society, opened in Calcutta the first girls' school, which in process of time was to lead, through the organisation of the Society for Promoting Female Education (1834), to the beneficent operations of the Zenana Missions. The Church, London, Baptist, and Wesleyan missionaries had gathered about them little groups of natives, baptized and preparing for baptism. In Ceylon, which he visited in 1825, Heber was cheered with "better hopes of an abundant and early harvest of Christianity than were to be found in all India besides."

Between 1814 and 1831 four bishops had filled the see of Calcutta; within five years three had fallen at their posts. The fifth was Daniel Wilson, for eight years the beloved vicar of Islington, and for many more the staunch friend of the Bible Society; but before his consecration took place, changes of vast importance for India were brought about. In 1833 the East India Company lost its exclusive privileges; under the over-ruling influence of Charles Grant the younger, then President of the Board of Control and a Cabinet Minister, India was divided into three dioceses corresponding to the three Presidencies, with Calcutta raised to metropolitan rank; and the Court of Directors signed a despatch abolishing the Pilgrim Tax,

and ordering the withdrawal of Government from all connection with the religious rites and festivals of the Hindus. A considerable interval, however, was to elapse before effect was given to this decision; it was not till the 3rd of May 1840 that the "gates of the Temple of Juggernaut were thrown open to the pilgrim, amidst a convulsion of nature which threatened to destroy even the stately pagoda itself."[1]

Let us now take a rapid survey of the part played by the Bible Society in bringing about the great changes indicated in the brief outline of events which we have traced.

During the eight years of its existence the Calcutta Auxiliary had enlarged its operations till they included every branch of Biblical work, from the printing and distributing of the Scriptures to the preparation of new versions and the extension of assistance to other institutions; and in the opinion of the old "Corresponding Committee in Bengal," the time had arrived when the general interest of the cause required that the societies in Calcutta should unite their funds and their labours in a single association. The proposed consolidation was approved of by the authorities at home, and on the 1st January 1820, the Calcutta Corresponding Committee ceased to exist.

The new arrangement was justified by the results. In 1822 the Auxiliary distributed over 12,000 copies of the Scriptures in about twenty Asiatic tongues, besides 900 in eight European languages. The Malay Old Testament was completed, and nearly the whole impression sent out to Sumatra, Penang, Malacca, Batavia and Amboyna, where the number of missionaries was increasing and the schools were making great advances. The printing of the Old Testament in Hindustani was proceeding; the New Testament was being revised to make it more suitable

[1] Kaye, *Christianity in India*, p. 431.

for the people of Benares; and the Auxiliary had undertaken the production of the New Testament and Portions in Bengali, Persian, and Arabic, to the extent of 10,000 copies. The income for the year amounted to about £1400 —a sum so disproportioned to the labours in which the Auxiliary was engaged that the Committee at home, in its desire to further the work, remitted a debt of more than £1500 (for Scriptures and printing paper), voted two grants amounting to £4000, and resolved to print, under the supervision of Professor Lee, the New Testament in Persian and Arabic, 5000 copies each; the Persian Psalter, 2000 copies; and 1000 copies of Genesis in the same language.

Two other points may be mentioned. A committee was appointed by the Calcutta Auxiliary for the revision of versions circulating in India; and a Bible Association, on the familiar English lines, was formed for the city of Calcutta, which was divided into nineteen districts and methodically visited. Within a few months it raised nearly 6000 rupees and distributed 6000 Bibles, Testaments, and single Gospels, chiefly the latter, in Bengali. In the course of eight years its circulation was little short of 20,000 copies; its operations had spread to Cawnpore, Allahabad, Benares, Dacca, Chinsurah, and other cities; missionaries proceeding to their stations had been supplied with the Scriptures; every Armenian family in Calcutta had been put in possession of the Word of Life, which was diligently read both at home and in the schools; and copies had been sent to Ava for the use of young Burmese of good family, who were being instructed in European science and the English language.

At the Bishop's College the grant of £5000 was drawn upon, for the first time, to the extent of £2000 in aid of the translation fund, and the Rev. T. Robinson, afterwards Archdeacon of Madras, was authorised to enter on a Persian version of the Old Testament. The Pentateuch

was printed at Calcutta in 1830, and in 1838 the whole work was finished.

In 1824 Bishop Heber was enrolled among the patrons of the Calcutta Auxiliary; important branch societies were established at Benares, Cawnpore, and Meerut, and their depôts were stocked with 11,000 Bibles, Testaments, and Portions; and supplies of the Scriptures in Persian and Armenian were despatched as far afield as Bushire and Shiraz. In the following year the issues of the Auxiliary amounted to 16,064 copies, chiefly portions, in no fewer than eight-and-twenty languages.

After a residence of more than seventeen eventful years in Bengal, Mr Thomason, the gentle master-spirit of all the religious and educational institutions in the Indian metropolis, returned home, and the Society hastened to mark its appreciation of his inestimable services by adding his name to the list of its Honorary Life Governors. In a letter addressed to the Committee in November he traced the changes which had taken place since the days when no public organised association for the good of the natives existed, when the Baptist missionaries were secretly sustained, and it was deemed imprudent and even perilous to attempt the conversion of Hindu or Mussulman. "Copies of the English Scriptures were scarce and very dear; very few were to be found amongst his Majesty's regiments, and none could be obtained but with great difficulty and at an enormous price." To-day the Word of Life was accessible to all. All the chief military stations had their depôts. The Calcutta depository was stocked with 40,000 copies of the Scriptures, complete or in portions, in the languages of the East and West. Abundant supplies in the Portuguese had been obtained from home; large editions had been distributed in Tamil, Siñhalese, and Malay; the Bible had been nearly completed in Malayalam for the Syrian Christians of Travancore; and the Calcutta Auxiliary,

whose aim it was to supply the people with the divine book in every important dialect of the country, was occupied in the preparation of versions too numerous to particularise. Facts like these, he said, established the direct influence of the British and Foreign Bible Society, without whose encouragement and pecuniary assistance their undertakings could never have been accomplished. Every demand from India had been met "with magnificent liberality; donations in money, books, and printing paper were annually voted; and thus translators were paid, presses kept in motion, and versions matured." Fully 6000 children in Bengal were constantly taught out of the Gospels obtained from the depository, and he had himself seen in village schools of the Presidency a proficiency in Scripture knowledge unequalled by anything he had seen in the schools of England. It was the Calcutta Auxiliary that had broken up the apathy, the prejudice, the timidity which opposed every attempt to enlighten the natives, and had prepared the way for other organisations. All these had now their presses, their seminaries, their schools; there were the same combinations of societies and ministers that we saw at home, with this difference, that in India the natives themselves now bore their full proportion of labour. "We had now societies formed by Europeans alone; others in which Europeans and natives were associated; and others again in which natives acted alone." Is it surprising that the Committee should have thought that these results —had there been no other fruit of the Society's labours— were an ample reward for over twenty years of prayer and toil and lavish expenditure?

Thomason's return to England was meant to be definitive, but the claims of the six millions who awaited the Urdu version of the Old Testament on which he was engaged drew him back to the distant East. In his absence the Calcutta Auxiliary had completed the new edition of the

Arabic Testament; the Hindi version by Mr Bowley, of which an edition in the Nagri character was about to be printed for the benefit of the thousands unable to read the Persian type; and Mr Yates's new version of the Psalms in Bengali. When Thomason landed once more in Calcutta in 1828, the total issues of the Auxiliary, from the date of its establishment, exceeded 140,000 copies. The period of his labours, however, was nearing its close. Shortly after his arrival ill-health compelled him to resign to his son the office of secretary; a sea-voyage proved unavailing; and in the following year—a year memorable for the prohibition of the burning of widows — the earth received all that was earthly of the bosom friend of Henry Martyn and the disciple whom Simeon most loved.

In 1830 a sub-committee of the most competent Bengali scholars of the different denominations was charged with the arduous task of obtaining a standard version of the Scriptures in Bengali, which was then conjectured to be the language of 30,000,000 of people. Eventually the version of Dr Yates, first published in 1833, and afterwards revised by the Rev. John Wenger, was adopted, with such alterations as were thought needful in the disputed word for "baptism"—a course to which, while they could not give their approval, the Baptist missionaries liberally abstained from opposition. In the meanwhile, however, the eighth edition of Dr Carey's version was revised and committed to the press, and 9000 copies, entire or in portions, of Mr Ellerton's translation were printed by the Auxiliary to meet immediate requirements.

In 1834 the copies of Scriptures circulated by the Auxiliary from the beginning exceeded 201,000, in some forty different languages. That the Society had given tangible evidence of its interest in the operations which have been briefly outlined in these pages may be gathered from the fact that its grants to the Corresponding Com-

mittee, the Auxiliary, Bishop's College, and the Calcutta Association, amounted in books, paper, and money to £18,000.

Concurrently with the work prosecuted by the friends in Bengal, the Bible cause had been zealously promoted in the southern Presidency, for although no Auxiliary was founded for some time, considerable contributions were remitted yearly from Madras to the Calcutta Society, and much was done to aid the translation and circulation of the Scriptures.

To the delight of the Christians of the old Syrian Churches, who had not forgotten Dr Buchanan's visit, the Syriac New Testament reached Madras and Travancore in 1817-18. This text was intended chiefly for the use of the priesthood, but a Malayalam version of the whole Bible for the people was making rapid progress, and the Rev. C. Rhenius, of the Church Missionary Society, was engaged on a Tamil translation for the benefit of the millions between Pulicat and Cape Comorin. In 1818 the formation of the Madras Bible Association, the Madras Tamil Association, and the Branch Bible Society of Bellary in the heart of the country, prepared the way for the Madras Auxiliary, which was established on the 5th May 1820, cheered with the good wishes of the parent Society and a donation of £1000, and strengthened by the inauguration of yet another Branch at the important military station of Trichinopoly.

One of the first acts of the new Auxiliary was to appoint a translation committee, without whose approval, it was resolved, no version should be adopted. In course of time the Auxiliary, which naturally relieved the Calcutta Society of a considerable portion of its executive duties, became responsible for the supervision of all versions in the languages of the southern Presidency. During the next

few years it was fully occupied in general distribution, in supplying native schools both in its own district and in Ceylon, and in preparing and printing versions and portions of versions in the Kanarese, Tamil, Malayalam, and Telugu. Some idea of the magnitude of the operations thus indicated may be gathered from the expenditure under a single head. Early in 1827, in response to an appeal for paper, the Committee sent out 750 reams, and six months later 1000 reams in three shipments were voted in compliance with a request that the Committee would keep the Auxiliary supplied with 80 reams a month. These are but specimens from a series of grants. In connection, too, with this preparation of versions it is interesting to note the time and scholarship devoted to the Scriptures, and the spirit of Christian fellowship which united men of all denominations in the prosecution of the work. "The Tamil," we read, "has been the constant study of one of the members of the sub-committee upwards of forty years; and the labour and research of twelve years have been devoted by another of the members to the cultivation of the Tamil, with peculiar reference to the translation of the Scriptures." And again: "Here we have Churchmen and Dissenters, Wesleyans and Lutherans, setting aside all party distinctions in order to promote the publication of the Word of Truth."

Incidentally, too, we catch a glimpse of the change which had taken place in the rulers of India. In this same year 2000 English Bibles and Testaments were despatched from Earl Street in consequence of the Madras depository having disposed of its whole stock to the Governor for the supply of the British troops. A few years later further grants were made on the same account.

In 1828 the total distribution of the Auxiliary amounted to 34,747 copies in various languages, chiefly Asiatic. An edition of 5000 of the four Gospels in Tamil printed in that year was immediately followed by a second edition of 5000;

and an edition of 12,000 of the whole New Testament, which was decided on in 1831, had to be enlarged to 15,000. There was an eager demand too for the portions which had been printed in Malayalam—the Gospel of St Luke, the Acts, and the Epistle to the Romans. But, especially distinguishable among the various works passing through the press or in process of revision, the Kanarese version of the Bible by the Rev. John Hands, of the London Missionary Society, was completed—an arduous piece of work, of which he himself wrote: "It was commenced sixteen years ago, and scarcely a day since has passed when health would allow in which I have not laboured therein. Indeed it has engaged the best part of my time and strength during that period. Many of the books have been revised and re-copied seven or eight times." In 1831 the printing of the New Testament was finished; the grant of £500 for the first 1000 copies was drawn in the following year, and about the same time the Old Testament in Kanarese left the press.

In the midst of these labours the Madras Auxiliary found much to sustain them. "We have the greatest encouragement in our work," we read in the report for 1829; "a conversion amongst the heathen in one of the southern provinces is going forward, very similar in many respects to that in the South Sea Islands; and the natives there are constantly renouncing their idols, and inquiring the way to Zion with their faces thitherward." Nor had the faith of these converts failed to stand the test of adversity. In the Tinnevelly and Travancore districts many were suffering persecution from their heathen neighbours. A number were in prison, but firm in faith, for in embracing the Gospel they had embraced the cross. One instance is recorded, a little later, of a heathen lad who, in reading the Gospels at a mission school, received the light of a better knowledge. His father took him to an idol-feast, and when he refused

to bow to "the wooden image that could not be a god," chastised him severely. On the way home the father again reproached him, and the boy, renewing the argument against the gods made by men's hands, said: "You made me bow to that idol by beating me, but I did not bow in my heart; and if you cut me to pieces you shall never again make me bow to an idol." The angry father removed him from the school, but the boy found means to continue his search for truth, and sat up in the quiet of the night to read the Scriptures.

In 1830 the historical books of the Tamil version of the Old Testament were issued, and the Colombo Auxiliary was provided with 1000 copies. The Malayalam New Testament was printed and put in circulation, and the translation of the Old Testament was finished, though Genesis and Exodus alone had been revised. Unhappily, the illness of the Rev. Benjamin Bailey, the translator, compelled his return to England, and the progress of the work was suspended. It is worthy of note that Mr Bailey, whose whole knowledge of type-founding was derived from books, and who had no other assistants than a carpenter and two silversmiths, cast the type of this edition of the New Testament at his station at Cotayam.

At the close of the period the aggregate circulation of the Madras Auxiliary from its establishment was 137,475 copies—between ten and eleven thousand in European languages and the rest in the native tongues; and the subscriptions transmitted to the Society at home amounted to £1048. The Society's grants show a total of £6427 to the Auxiliary, and £790 to the missionaries in Travancore.

In the meantime the Bombay Auxiliary was promoting the cause with exemplary activity. Nor was its influence restricted to its own territorial limits. Its distributions extended over sea to Bassorah, below the junction of the ancient

rivers of Eden, and still further west, to the Christians of Abyssinia. Down the Malabar coast it scattered the Scriptures in Portuguese and French, and supplied the Dutch and Syrian Christians of Cochin. It would be tedious to enumerate all the volumes and portions, in various tongues, which were dispersed by the Bible Society through its agency.

About 1820 one of the great enterprises with which it was associated came into notice — the Gujarati version, which had been undertaken by the Revs. James Skinner and W. Fyvie, of the London Missionary Society, at Surat. Towards its production the Auxiliary contributed liberally, and in addition to a grant of £500 the Committee at home forwarded from time to time large consignments of paper. Shortly after the publication of the New Testament Mr Skinner died, but his colleague continued the work with unrelaxing assiduity, and in 1823 the entire project was accomplished. "Nearly the whole of the numbers," he wrote shortly afterwards, "amounting to about 6000, are gone among the people. Few days pass without some one calling for parts of it, and we frequently have persons from villages at a considerable distance applying for Testaments." The story of this version forms a striking contrast with what has been recorded of the prolonged labours of the scholars engaged on the Madras translations. In ten years these missionaries not only mastered the language, but completed the colossal task of translating the Old and New Testaments, and saw both through the press.

In 1820 the Gospel of St Matthew in Marathi was in circulation. It was all that the translator, Dr John Taylor, lived to complete; but the American missionaries were at work, and with the substantial assistance of the Society and the Bombay Auxiliary an edition of 5000 copies of the different books of the New Testament was issued in

1826. A similar edition, revised and amended, followed in 1830, and in 1834 the Auxiliary projected an edition of 8000 after fuller revision.

In 1828 the changes effected in fifteen years afforded the Rev. T. Carr, secretary of the Auxiliary, and afterwards Bishop of Bombay, material for a cheering retrospect. "At the commencement of that period," he wrote, "a Gujarati or Marathi could not have obtained a knowledge of the Word of Life without the great labour of learning a new language. Now any of these people may read it in their own tongue; not only so, but there is scarcely a considerable town in the whole of the western coast where there are not similar or larger depositories of the sacred volume than we have in Bombay." Here, too, the indications of improvement in the tone of Anglo-Indian life were observable. The Branch at Poona met with the support of the European regiment; Associations were formed among the troops of the Presidency; and the East India Company by its liberal grants to the military stations gave pleasing evidence of the enlargement of their views of government.

In 1834 the total circulation of the Scriptures by the Auxiliary from its establishment in 1813 was 64,648 copies in from twenty to thirty languages, and its remittances to the Committee at home amounted to £514. The grants from the Society during this second period reached in the aggregate £4296.

A Memoir, dated 1st December 1820, furnishes a summary of the vast quantity of work undertaken and partly accomplished by the indefatigable brotherhood at Serampore during the early years of the period.

The Old and New Testament had been issued in five languages — Bengali, Sanskrit, Hindi, Oriya, and Marathi,

The New Testament had appeared in ten additional languages — Chinese, Sikh, Pashtu (Afghan), Telugu, Konkani, Multani, Assamese, Gujarati, Bikaneri, and Kashmiri.

In six others — Kanarese, Nepali, Haroti, Marwari, Bandal-khandi, and Oojjuyini — half the New Testament had been carried through the press.

In yet ten more, versions were in the press.

In addition to these numerous enterprises, reprinting was in progress, to the extent of 20,000 copies, in Bengali, Sanskrit, Hindi, Marathi, and Oriya — the five tongues in which more than in any others the Scriptures were sought for in that part of India.

The need for encouragement and assistance in labours of such magnitude was at once obvious and imperative, and the Committee responded with two grants of £2000 each in 1821-2, and two more amounting to £5000 in the course of 1823.

About this time some difficulties arose in carrying out the scheme—projected, it will be remembered, by Mr Hey of Leeds—of granting, under specified conditions, £500 for each new version of the New Testament in any of the languages of India. In 1820 the premium was claimed on behalf of versions in Assamese and Multani, and in 1822 the Calcutta Auxiliary had not yet been able to decide whether these translations fulfilled the requirements of excellence and accuracy essential to their adoption. On behalf of the Serampore missionaries, representations were made as to the difficulty of obtaining a judgment at once competent and independent, and of the serious inconvenience occasioned by the delay involved. A large outlay had been incurred for the printing of these versions, on which, as the translators had no capital at their command, a high rate of interest had to be paid.

In this particular instance the Calcutta Auxiliary was

authorised to accept the best testimonies they could obtain, but on the same question arising in the following year in regard to ten other versions, the Committee determined to reconsider the scope and conditions of the original resolution. In April 1824, accordingly, a sum of £2500 was voted to the Serampore translators on account of these ten versions, and it was enacted that in future "the examination of such versions should be made before the same were put to press, and that the sum of £250 should, on the approbation thereof, then be paid, and the remainder of the sum of £500 on the delivery of 1000 copies of such version." This regulation, which was subsequently made applicable to the Auxiliaries of Bengal, Madras, Bombay, and Ceylon, was accepted by the Serampore missionaries, who expressed their readiness to do all in their power to meet the wishes of the Society.

Hindrances and delays were still experienced, however, and in June 1827 another memorial arrived from Serampore, soliciting the support of the Society, as the assistance which was needed could not be obtained from the Auxiliary at Calcutta. Recommendations and inquiries were consequently transmitted to Calcutta, with a request for such suggestions as would enable the Committee to realise their anxious desire to facilitate the production of new translations in the languages of India. How sincere that desire was, and to what extent effect had already been given to it, may be measured by the grants of the Committee, which up to this date amounted to £16,000.

Before an answer could be sent the question was complicated by considerations of much graver import. Attention was drawn, in a memorial signed by twenty-two missionaries of different denominations in Bengal, to the restrictive method of rendering the words for "baptism" in the versions prepared by the Baptist missionaries, and a respectful remonstrance was addressed to the Society

against their sanction being given to such versions. The document led to a correspondence with Dr Carey and his colleagues, and subsequently to the series of discussions which, as we shall see a little later, resulted in the formation of the Baptist Translation Society. From that time forward the versions of the New Testament which retained the rendering to which objection was raised ceased to receive the sanction and pecuniary aid of the Society. In regard to the Old Testament the difficulty did not apply, and the Society was still in a position to offer occasional assistance.

These unhappy differences arose at a time when, in the opinion of Dr Marshman, "there was opening to Britain, in Hindustan and Eastern Asia, a far wider field for circulating the Sacred Scriptures than was presented by Europe itself." Of the labours of the Serampore brethren in that great field we have already given an outline; the following *resumé*, which shows the progress made between 1820 and 1827, may fitly bring this outline of their work to a close:—Apart from reprints in the five chief languages, six versions of the whole Bible (including the Chinese) were now in circulation. In four languages part of the Old Testament was still in the press, though nearly finished, while the rest of the Scriptures had been long in circulation. The New Testament was in circulation in thirteen tongues. In six more it was in process of printing, and in three of these was on the point of leaving the press. In Telugu the Pentateuch had been added to the New Testament, after which the version had been resigned to the Madras Auxiliary. In twenty-three languages the Scriptures, in whole or in part, were accessible to an enormous population through the unwearied devotion of the little band at Serampore.

Within seven years William Carey, the revered father

of that memorable community, was laid to rest at Serampore, where his tomb may yet be seen. On this side of time he had little rest, for he was a marvellous worker, and in many fields. In 1825 he completed his monumental *Dictionary of Bengali and English*, a work unrivalled at the time in any Western literature. His translation in collaboration with Marshman[1] of the first two books of the *Rāmāyana* first gave the English people the means of forming a conception of the general character of Sanskrit poetry. His little plot of five acres, laid out on the Linnæan system, and his prospectus (1820) of an *Agricultural and Horticultural Society in India*, gave rise to that well-known society and to the Royal Agricultural Society in England. He was among the earliest correspondents of the Bible Society, and, in conjunction with his colleagues, he had been instrumental in giving to the tribes of Asia the Sacred Scriptures in between thirty and forty languages. Even to this day two sayings of his have vital power in the hearts of men — "Expect great things from God"; "Attempt great things for God." His first task was the translation of the Bengali New Testament; the revision of it was his last. "My work is done," he said, as he completed it; "I have now but to wait the will of my Lord." On the 9th June 1834, in his seventy-third year, he passed out of this body of death.

He was but one of many friends whom the Bible cause lost in India. William Ward had died in March 1823. Thomason was dead. The three Bishops, Vice-Presidents of the Society, patrons or presidents of the Calcutta Auxiliary, were dead. In 1831 George Udny, the associate of Charles Grant and David Brown in the pre-Christian days of British rule, one of the members of the original

[1] Dr Marshman, his colleague, the last of "the mighty men of Serampore," did not long survive him. He died at Serampore in December 1837, at the age of sixty-nine.

Corresponding Committee of Bengal, was taken to his reward.

But if old adherents were lost, their places were taken by new ones, and none among these was better acquainted with the working of the Society, had shown more steady adherence to its principles or deeper sympathy in its trials and conflicts, than Daniel Wilson, the new Bishop of Calcutta. On his arrival at his see in 1832 he became not only the patron of the Auxiliary, but the irresistible advocate of the claims of India. "If the British and Foreign Bible Society," he wrote, "had been instituted for the good of India alone, I am convinced it would have achieved a service unparalleled in the history of the Christian Church. India, with 134,000,000 of Hindus and Mussulmans, under British law or British influence, waits for your labours. . . . When I lately visited the eastern portion of this diocese, your Society met me as an angel of peace. I saw with my own eyes the Chinaman at work with your money upon the Bible. Throughout the beautiful island of Ceylon the scene was varied, but not changed—you had been before me; the Cingalese versions were spread on the committee table. . . . At Madras I witnessed the largest committee meeting I ever remember to have seen out of London." He warmly acknowledged the grant of £500 and 2500 English Bibles and Testaments which had been placed at his disposal by the Society; and after referring to the burden laid on the Calcutta Auxiliary by the commercial embarrassments which had fallen on the country, proposed to the Society that a debt of £1200, for which the Auxiliary was responsible, should be cancelled. After due deliberation the Home Committee acceded to this request; voted at the same time paper to the amount of £300 to further the editions on which the Auxiliary was engaged; and in consequence of the depleted condition of the depository, shipped an additional 1200 reams of paper

with instructions for the immediate printing of five editions in Urdu and Hindi—19,000 copies—in different portions and characters, at the expense of the Society. Under conditions so auspicious the Calcutta Auxiliary entered on the third period of its labours.

We have already noted the impression made on Bishop Heber by the prospects of an early and abundant "harvest of Christianity" in the Island of Ceylon. In 1821, on the formation of a committee of the Society for Promoting Christian Knowledge, the Colombo Auxiliary, which had hitherto been of a composite character, devoted itself exclusively to the specific objects of the British and Foreign Bible Society. Prior to that date it had distributed many thousands of the Scriptures in Tamil, Dutch, Portuguese, and English; and the Siñhalese New Testament, which had been begun by Mr Tolfrey, was completed and printed. In 1823 the whole Siñhalese Bible was in circulation. There were then 10,000 children in the island receiving Christian instruction, and even among the Buddhist priests the Scriptures were read, with something more than a vague curiosity. But the price and size of the Bible—a quarto in three volumes—placed it beyond the reach of the great mass of the people, who were, nevertheless, anxious to possess the entire Book of Life. To facilitate the production of an edition in a single volume, a grant of £250 and 500 reams of paper was voted by the Committee, and at length, in 1830, the important object was secured. The first edition of the Bible had consisted of 3350 quarto pages, and the total cost of production and binding was £3 1s. 6d. In its new form it contained 1212 pages, and the cost did not exceed 11s. 6d.[1]

Another translation on which Mr Tolfrey was engaged

[1] A quarto Siñhali Bible in three volumes costs to-day 7s. 6d. In a smaller form the Bible may be purchased for 2s. and the Testament for 1s.

at the time of his death was that of the New Testament into Pali, the sacred tongue of Buddha himself, and a language which is to his followers what Sanskrit is to the Brahmins. He had been assisted by a learned Buddhist priest, who afterwards became a sincere convert, and lived to continue the work under other supervision. In 1827 the Gospel of St Mark was printed from a fount of Burmese type which the Committee had ordered to be cut and sent out to Ceylon, and copies were transmitted to Burma for the judgment of competent scholars. By a wonderful interposition of Providence the gates of that great empire had just been thrown open. It is told that some time before the arrogance of Burma had been humbled, an American missionary sought access at the palace for the purpose of presenting a portion of the Scriptures in the vernacular. The monarch inquired as to the contents of the volume, and on being told that it was the Book of God, flung it scornfully on the ground. "The King of Kings," he said, "needs not the Book of God." Before twelve months had rolled by, the British arms were triumphant; Assam, Aracan, and the Tenasserim coast were ceded; and the first ship that entered a Burmese port carried a consignment of Bibles.

The worship of the White Elephant had not blinded the Burmese to the perception of better things, and superstition had not destroyed the desire for knowledge. "It is gratifying," wrote a British officer from Rangoon in 1826, "to hear it reported that the Golden Monarch and the royal family, with the principal men of the country, are so astonished at our forbearance, good faith, and noble exploits, that they attribute all to the religion which we profess, and the God whom we worship, and have consequently expressed a great desire to learn the cause of all this."

In 1832 the four Gospels in Pali left the press, and the remainder of the New Testament was approaching com-

pletion, but it was not till 1835 that it was actually in circulation, and one of the missionaries was in a position to write: "The New Testament is now in the two sacred languages of the Eastern world, the Sanskrit and the Pali. What awful darkness have the heathen records which are found in these two languages spread over the minds and hearts of unnumbered millions, and that during ages almost unknown to us! Brahminism in Sanskrit; Buddhism in Pali! . . . Thank God, however, the Gospel of our great Redeemer has found its way into these dark abodes!"

Yet another version calls for notice in connection with the Colombo Auxiliary—that of the New Testament in Indo-Portuguese, which in 1825 was laid before the Committee by the Rev. R. Newstead of the Wesleyan Missionary Society. The descendants of the Old Dutch and Portuguese rulers were deeply interested in the work; portions in manuscript had been lent among the sick—one poor soul had died with the Gospel of St John under his pillow; and already the Gospel of St Matthew and the Psalms had been issued by the Auxiliary. The Committee at once put two editions to press in England under the supervision of the translator; 6000 copies were printed at Colombo in 1829; in 1832 a version of Genesis, Exodus, and part of Leviticus appeared, and an edition of the Pentateuch and the Psalms, of 2500 copies each, was published in 1833.

During this period, the Society's grants to Ceylon amounted to £7415. Of the large distributions of the Colombo Auxiliary and its Branches at Jaffna, Point de Galle, and Kandy, an accurate enumeration is not accessible. More valuable than mere statistics, however, is the evidence of that "whitening to the harvest" which gladdened the heart of the gentle bishop. "The Bible in Ceylon," wrote the secretary of the Auxiliary in 1832, "is, I am satisfied, working a great change in the views and feelings of the

heathen. Formerly the priests and others felt but little at its circulation; but after the people got a more extensive supply of its sacred contents in their own familiar style of language, and the effects of their reading became apparent to the priests, and since also the priests have themselves ascertained its uncompromising character, they have taken the alarm and have endeavoured in various ways to thwart its circulation, and oppose us in our labours in giving the people the Word of God. But the matter has gone too far, and this they now see; for in our schools alone, in the southern districts of Ceylon, we have, by the blessing of God, raised up in the midst of the population not less than 30,000 native Christian readers, who do read, and will read in spite of all the opposition of the heathen."

We now pass to the further East and to China. In 1818 an Auxiliary was formed for the Island of Sumatra, under the presidency of Sir T. Stamford Raffles. The institutions at Malacca and Penang became naturally associated, through their position, with the operations undertaken for the benefit of the Chinese; but, as the various Dutch colonies passed by treaty to their original flag, the Sumatra and Amboyna Auxiliaries were in a few years transferred to the Netherlands Bible Society, as that of Java had been in 1817. Friendly correspondence was maintained, however, and from time to time opportunities were presented to the London Committee of demonstrating that its interest in the cause was beyond the reach of national differences and of political changes. One "cheering proof" of the efficacy of the Gospel in these remote seas was related by the vice-president of the Amboyna Auxiliary in acknowledging a grant of Malay Scriptures. While travelling along the southern coast of the Island of Seram, inhabited by a people called Alvoer, "a man pointed out to me," he wrote, "a place by the sea-shore where he had burnt a great number

of idols in the presence of many witnesses." The writer had himself supplied the district with New Testaments a year or two earlier. "A similar instance took place in a neighbouring island, where a woman had concealed her idols for a considerable time, but had no rest in her conscience until she had publicly destroyed them."

One thinks of Dr Morrison as a solitary exile in the British factory on the spacious quay facing the harbour of Canton. Moments there must, however, have been—unimaginative though he was—when he was joyfully conscious that his position enabled him to complete the great circuits which the Society was extending around the globe. Through the travellers to whom he intrusted the Scriptures in English and Portuguese he came into touch, as it were, with the ports of Chili. Sea-captains, attempting new trade connections between India and Siberia, scattered copies of his Chinese Testament in the Loo-choo Islands and on the Japanese coast, and put him in contact with Okhotsk. The Governor of that province wrote to express his gratitude for the sacred volumes. Through Okhotsk there was a line of communication with Irkutsk. This was in the prosperous days in which the Auxiliaries of the Russian Bible Society were springing up right across the breadth of Siberia. At Irkutsk there was a flourishing institution, and 160 miles to the south-east the Revs. William Swan and Edward Stallybrass, labouring at Selenginsk among the Buriats, were busy with their Mongolian translation. Through all this region the Chinese caravans were streaming along the great trade route, as far westwards as Tobolsk; and here it seemed probable there was an open field for the Chinese Scriptures, no less than for the Manchu version which was in progress at St Petersburg. It was an exhilarating vision, which, sweeping over more than a third of the planet, brought into close proximity the factory in

Quangtung, the old palace on the Neva, and the Bible House in Blackfriars; but in the providence of God other courses were appointed.

In 1820 the Chinese translation of the whole Bible was completed, and the work of revision was drawing to a close when, on the 2nd of June 1822, Milne was suddenly called to his reward. Mrs Milne and Mrs Morrison soon followed; and, left once more the sole Protestant missionary in China, Morrison took up the two unfinished books of the Bible and saw them through the press. About the same time the Serampore version was brought to a successful issue; and we have already seen how the anniversary meetings of the Society in 1823 and 1824 were made memorable by the presentation of perfect copies of these versions, the achievement of seventeen years of unremitting toil.

During his visit to this country Dr Morrison depicted in brilliant colours the wide range of usefulness presented by the Malay Archipelago for the exertions of a zealous and discreet agent. The islands swarmed with hundreds of thousands of Chinese, by means of whom, it was hoped, if the Scriptures were widely distributed, some copies at least would eventually find their way into the forbidden Empire. A schoolmaster in Malacca was recommended for the post, but at the last moment he withdrew, and for several years no further steps were taken. In the meanwhile, with the aid of liberal grants from the Committee, large operations both in printing and distribution were carried on by the Anglo-Chinese College, founded by Morrison and Milne in Malacca; and an extended tour, which included Borneo and Siam, was undertaken by the Rev. W. Medhurst, whose graphic descriptions of far Cathay are not yet forgotten. A more adventurous and remarkable traveller was shortly to enter on the scene.

Singapore had now grown into eminence as a com-

mercial station. In the island and town there was a population of, perhaps, 20,000 inhabitants—Chinese, Malays, Bugis, men of Malabar and Bengal, descendants of the old Portuguese settlers, Armenians, British. Ships from all parts of the world met in its harbour—junks from China and Cochin China, from Siam, from Java; Bugi prahus and Bornese, Arab and Malay; traders from South America, and the great merchantmen from Europe with their clouds of canvas. The Scripture Union, having for one of its special objects the distribution of the Scriptures, was formed in 1827, and a missionary settlement had existed since 1819. Here among the Chinese junks in port we first come upon a disciple of Jänicke, the Rev. Charles Gützlaff, at that time a Prussian agent of the Netherlands Bible Society, "an accomplished scholar, a qualified doctor, and a man of extraordinary enterprise and resource." He and his colleague, Mr Tomlin, visited no fewer than twenty-six vessels—six direct from China—and in all the vessels their visit proved acceptable. "There were about 3000 Chinese emigrants at Singapore when they went round the town, and they found many portions of the Scriptures, formerly distributed, which bore evident marks of having been carefully read."

With twenty cases of Chinese Scriptures the two friends sailed for Siam in 1828. In a mysterious manner the minds of the people seemed to have been prepared for the Word of Life, for the ancient Pali writings had long foretold that out of the West should come a religion which would overthrow the worship of Buddha. Everywhere their reception was frank and eager, and when opposition was raised through the influence of the Romish priesthood, even the royal edict was rendered ineffectual by the people themselves, many of whom came to be cured of blindness and the maladies produced by opium-

smoking, but many more to obtain the *Sung Chait*, the Holy Book. Three cases of books had been lodged in a Chinese temple, and when they went for them they were told by the *bonze* that crowds of Chinamen had broken them open and carried off every copy. "Our labours," wrote Mr Tomlin, "have been by no means confined to the poor; persons of all ranks have come—princes, mandarins, doctors, and priests, and men of all nations." "Formerly," wrote one whose heart was full, "we heard of the God of Heaven, but knew not His revelation; but now, seeing the Holy Book—joy not surpassed. We wholly trust in the God of Heaven's merits; disciples (we) all believe in the doctrines of Jesus Christ and the Holy Book, but desire the God of Heaven (to) send down illumination. Simple Hing Le Twan bows his head and worships. Holy life unbounded!"

The missionaries next applied themselves to a Siamese version of the New Testament—one of the projects of John Leyden at the time of his death; but after nine months Tomlin had to leave through illness, and Gützlaff proceeded with the task alone. He completed a finally revised text in 1833. A man, wrote one who knew him, of "the most remarkable ability for the acquirement of languages I have ever met with!" Of his labours in the remaining years of this period, Stock has sketched a vivid summary. "In 1831-5 he made seven journeys up and down the coast of China, sometimes in Chinese junks; ascending the rivers, landing here and there at the risk of his life, pursued by pirates, harassed by the police, stoned by the mob, haled before the magistrates, but giving medicine to crowds of sick folk, and distributing literally hundreds of thousands of tracts and portions of the Scriptures."[1]

"Wei, the deputy-governor of Fuh-kien and Chee-

[1] Stock, *History of the Church Missionary Society*, vol. i. p. 466.

keang," Gützlaff observed in one of his letters, "sent a copy of the Scripture lessons and our principal tracts to the Emperor, and recommended him very earnestly to have the doctrines duly examined. I had the pleasure of presenting his Majesty the King of Corea with a copy of the Bible. He refused to accept it, but will have repented of it; his officers have received these inestimable treasures, and the Word of God will gain a footing in Corea. I entertain the same hopes of Loo-choo, where a great many Bibles and tracts are scattered amongst all classes. . . . . I humbly hope the Word of God, which we gave to the Japanese, will bring forth fruit in abundance. In China no remark was made upon the free distribution of the Gospel; there was no open interference of the Government, neither has the Emperor expressed his displeasure. . . . . You will not wonder at my going to make a third trial."

During the first two and a half years of its existence the Christian Union and the missionaries at Singapore distributed 252 Bibles—the Chinese Bibles then ran to 21 volumes — 1164 Testaments, and 1406 Portions, chiefly in Chinese and Malay. "On one occasion," wrote a missionary, describing the regular visits to the junks, "a person would have loaded us with a huge pile of rice cakes in return for the Bread of Life given to him. On another, a person, who was friendly from the moment we stepped on board, just at parting with us insisted on paying our boatmen their hire for bringing us, saying it was not right we should both give them books and be at the expense of hiring a boat to come to them. While on board, the same person sat by us all the time, explaining and recommending to his comrades the doctrines of our books, of which he had evidently attained no inconsiderable knowledge." In 1832 editions of the Malay Testaments and the Gospels were issued, and as there was every prospect of their being speedily exhausted, a consignment of 3000

copies from the stock printed at home was voted by the Committee for future need. Both at Singapore and Malacca there was a brisk circulation for the Tamil, Arabic, and Indo-Portuguese versions among the motley concourse of traders, mariners, and drifting humanity.

In 1832 the American missionaries appeared, and Dr Morrison at once entered into friendly consultation about printing an edition of the Chinese Scriptures for their use, and at the charge of their own countrymen. At home the letters of Dr Gützlaff had stirred the Committee to increased exertions, and in a few months the publication of his journals aroused an unbounded enthusiasm both in England and in the United States. A new edition of the Chinese Bible was being completed at Malacca, at a cost of about "one Spanish dollar" (5 francs) a copy—in wonderful contrast with the two guineas a copy mentioned by Owen as the estimate in 1805,[1] and the Committee authorised the printing of successive editions to the extent of 5000 copies, and passed a series of resolutions assuring Morrison of their readiness to afford further help, offering to defray the cost of additional literary assistance, commissioning him to engage at their expense distributing agents or colporteurs, and instructing the missionaries at Malacca to print up to 15,000 copies if Dr Morrison should consider it necessary.

About the same time the Committee received from the Evangelist Leang-Afa—a convert of Morrison's who had already "presented on the right hand of the venerable Committee" a letter "wishing them golden tranquillity" and describing his conversion—a request for assistance to print 1000 copies of the Psalms, the Gospel of St Matthew, the Acts and various Epistles, which he would distribute to those afar off and those near at hand. The Committee

[1] The Chinese Testament can now be had in China for 1¼d., and the whole Bible for 3½d. in paper and 6d. in cloth.

had scarcely voted a grant for the printing of 5000 copies of each, when tidings came of the death of Morrison.

"Carey had lived to a good old age and come to his grave, like as a shock of corn cometh in his season; Morrison was cut off in the vigour of life." And what a life of patient plodding it was! In his eagerness to learn the language on which his usefulness was to depend, "even his secret prayer to the Almighty was offered in broken Chinese." Fifteen years after he had landed in Canton he had completed not only his version of the Bible, but his Chinese and English Dictionary in six quarto volumes. At the age of fifty-three his earthly work was accomplished. He died at Macao on the 31st July 1834. On the evening of that day the negroes on the West Indian plantations were gathering for the midnight services which were to usher in their emancipation. Morrison had left behind him the charter of a truer freedom for hundreds of millions in a more hopeless house of bondage.

"God buries His workmen," said Charles Wesley, "but carries on His work." In 1834 Mr Swan, on his way to Selenginsk, discovered at St Petersburg a manuscript of almost the whole of the New Testament in Manchu, which had recently been brought from Pekin. He made a copy of the version, revised it, and transmitted it to the Committee, who were at that moment deliberating on an edition of the New Testament executed by Lipopzoff, of the Russian Bible Society, under the direction of Dr Pinkerton. The Gospel of St Matthew had been printed in 1822, and one of the copies sent out to China for distribution was met with by Gützlaff in his early voyages. The type, which belonged to the British and Foreign Bible Society, was lying in the Russian capital; all that was required was a Manchu scholar to see the work through the press. It was at this juncture that George Borrow was introduced to the Committee and sent out to Russia, where,

in association with Lipopzoff, he revised the text, and obtained permission from the authorities to print it. A thousand copies of an edition, somewhat marred by arbitrary renderings, but beautifully printed, was forwarded to London to await an opportunity for distribution.

In yet another language the vast Yellow Empire was to be attacked. The mission at Selenginsk had completed, after ten years' labour, a Mongolian version of the Old Testament —the New Testament of the Buriat chiefs had been printed ten or twelve years earlier by the Russian Bible Society— and were soliciting aid to cover expenses already incurred and to print an edition of 1000 copies. The Committee readily granted £500 and engaged to bear the expense of the press.

But the crooked was not yet to be made straight nor the rough places plain with regard to China. Aroused by the efforts of Gützlaff and his colleagues, the Chinese Government issued an edict denouncing the Bible. "Some English ships," it set forth, "have passed along the coasts of China, and have distributed some European books; and as these books exhort to believe and to venerate the chief of that religion, named Jesus, it appears that this religion is the same as the Christian religion, which has been prosecuted at different times and banished with all rigour. . . . The Christian religion is the ruin of morals and of the human heart; therefore it is prohibited."

So the period closes. During these seventeen years the grants of the Society for the promotion of the Scriptures in the further East amounted to £11,206, of which over £4000 went to Dr Morrison, and £3400 to the Amboyna Auxiliary. In the aggregate, the grants to India, Ceylon, China, and the East reached in this period a total of £64,592.

From Asia we proceed to Australasia and the South

Seas. On the 7th March 1817, the New South Wales Auxiliary was founded at Port Jackson, Sydney, under the patronage of Governor Macquarie, with the Lieutenant-Governor as president, and the Hon. Judge Advocate Wylde, Mr Justice Field, Sir John Jamieson, and the Rev. Samuel Marsden, senior chaplain, on the list of vice-presidents. The first subscription realised £300, half of which was transmitted to London by his Excellency with a letter acknowledging the receipt of 4000 Bibles and Testaments sent out by the Society for the use of the colonists. In the course of three months it was ascertained that one third of the houses in Sydney and about three fifths of the reading population were destitute of the Bible.

On the 8th May 1819 a sister Auxiliary was established at Hobart Town, Van Diemen's Land, and entered into liberal and effectual co-operation with the Sydney institution. At its sixth anniversary the latter was flourishing under the regard of the new Governor, Sir Thomas Brisbane; large contributions had been received from Associations at Castlereagh, Campbell Town, Liverpool, Sydney, and Paramatta; a Biblical Library had been started; excellent services had been rendered in the outlying villages and among the prisoners on board the convict ships; the whole distribution from the beginning had reached 3773 copies; and £1350 had been contributed to the general fund of the parent Society.

One little hint of the character of these early days is still suggested by an item in the schedule of grants for 1826. In reply to the request of a missionary, 1100 Bibles and Testaments were despatched to the Sydney Auxiliary (to which the applicant was referred) for the benefit principally of "prisoners of the Crown sent into the wilderness to keep their masters' flocks and herds."

In 1827 the Rev. Mr Threlkeld presented a specimen of translation in the dialect of the Lake Macquarie blacks,

and three years later the Gospel of St Luke was finished and the Auxiliary engaged to assist in printing it; but no further progress appears to have been made towards a version in the speech of these strange negro tribes.

The first Maori Scriptures belong to the same date. In 1832 Mr Yate of the Church Missionary Society printed at Sydney 1800 copies of the first and fourth Gospels, the Acts, the Epistles to the Romans, the First Epistle to the Corinthians, and eight chapters of Genesis, towards the expense of which £50 was contributed by the Auxiliary, and fifty reams of paper were provided by the Committee at home. Already a profound impression had been made on the fierce but chivalrous savages of New Zealand. In 1829 four children of the chief Taiwhanga were baptised with the infant son of William Williams (sixty-six years afterwards the babe became Bishop of Waiapu); six months later the ferocious Taiwhanga bowed his head like the Sicambrian, "adoring what he had burned and burning what he had adored." In later years, when the New Testament had been completed and the light of the Gospel had been shed over the three islands, it is told that a missionary, holding a farewell service before his return to England, observed a Maori suddenly withdraw from the semicircle before the Lord's table and go back the whole length of the church to his seat, and then, after some time, return and partake of the Holy Communion. Questioned as to his strange behaviour, the islander replied: "When I approached the table I did not know beside whom I should have to kneel. Then I suddenly saw that I was beside a man who some years ago slew my father and drank his blood, and whom I then swore I would kill the first time that I should see him. . . . So I went back to my seat. Arrived there, I saw in the spirit the upper sanctuary, and seemed to hear a voice: 'Thereby shall all men know that ye are my disciples, if

ye love one another.' That made a deep impression on me; and at the same time I thought I saw another sight—a Cross and a Man nailed thereon—and I heard Him say, 'Father, forgive them, for they know not what they do.' Then I went back to the altar."

In the last year of the period the total distribution of the Sydney Auxiliary amounted to 4186 Bibles and 3917 Testaments, and the contributions to the funds of the Society formed an aggregate of £3385. In Van Diemen's Land the Cornwall Auxiliary was founded at Launceston, and copies of the Scriptures were ordered, among which were versions in German, French, Portuguese, and Chinese for the benefit of the sailors touching at that port.

The grants of the Society to Australasia amounted to £1681.

Once more we see in the spirit the rocky pinnacles and fruitful woods of Tahiti. Pomare, "the Clovis of the South Seas," has accepted baptism, and his example is followed by thousands of his people. The warriors' spears are fashioned into rails for the pulpit stairs. The King himself transcribes portions of the Scriptures in Tahitian, and his manuscript shall find a place among the treasures of the Bible House. In the printing office at Eimeo, built with the stones which once served for human sacrifice, the mission press is kept busy with the multiplication of new versions. The 3000 copies of St Luke are followed by editions of St John, of St Matthew, of the four Gospels, of the Acts, of Daniel, Esther, Ruth, the Psalms, Isaiah; and again and yet again, as the years go by, Alexander Birnie's stout ship, trading (prosperously, God grant!) in those seas, lands freight-free the Committee's gifts of paper —200 reams, 500 reams, it may be—and English Bibles and Testaments, which the English and American missionaries shall distribute among the whalers and other sea-

farers who drop anchor at these oases of the Pacific: paper which comes to cost in the course of a little while £2557, and Bibles and Testaments to the value of £315.

Among these Leeward or Society Islands 10,000 copies of the Tahitian Scriptures are needed; and even that number shall scarcely suffice, for "multitudes" can read. In the shadow of the hibiscus trees or the cocoa palms they delight to sit in circles, listening to the Word of Life; they linger till midnight teaching each other; they read in their leaf-thatched huts by the light of the lamp of cocoa-nut shell; in some of the islands where no missionary has even resided they are familiar with the use of book and pen.

Further west there are other clusters, with other speech —Rarotonga in the Harvey group, where John Williams has issued St John and Galatians in 1830; Tonga in the Friendly group, where the Wesleyan missionaries are waiting for paper for the printing of their portions in 1833. And tradition, or legend—who shall say which?—tells of yet other isles hidden in the mysterious tracts of ocean towards the sunset. These, too, the missionary hopes, some vessel will soon discover, so that "men shall worship Him, every one from his place, even all the isles of the heathen."

One question the world will ask, Have these wild creatures of sun and sea and the fruitful earth any real care or reverence for these Scriptures, which have been given them with so much labour and at so much cost? William Ellis shall tell what he has seen:—"I do not think that in any of my journeys among the islands I ever met a party travelling that had not their books with them, carefully wrapped in native cloth, or deposited in a little basket made on purpose to contain them. One stormy day, when the tempest howled, and the surf was beating dreadfully on the shore, I saw a canoe in distress outside the harbour, about two miles from the beach. I directed some natives in the neighbourhood to take a large canoe

and go to their assistance. On reaching them they found the canoe full of water, and the men in the sea, supporting themselves on their paddles and swimming towards the shore. They took the natives on board their large canoe, and towed the small one to the beach. When they landed I met them, and asked them if they had been in danger. They said, Yes; they were afraid of the sharks, and fearful lest their canoe should sink. I asked them what they thought when the sea began to fill their canoe. They said they thought of their books, and were only concerned to keep them dry—pointing at the same time to the canoe, where their Gospels, carefully wrapped in native cloth, were tied to the top of the mast, in order to secure them from the spray of the sea."

Perhaps the world may say, They have but exchanged one fetish for another. How much do these primeval savages understand of a book which in the civilised world has exhausted in every generation the devotion of a new set of scholars and saints in the elucidation of its mysteries? John Williams shall answer. He shall describe how the captain and officers of one of his Majesty's ships, believing that the islanders were merely trained like parrots to repeat the words of the missionaries, met a number of them and discussed the doctrine of the Resurrection. "'Do you believe in it?' asked the Captain. They replied, 'Yes, most certainly.' 'In what body shall we rise?' They answered: 'In a chapter in the Corinthians it is said, *It is sown a natural body, it is raised a spiritual body.*' The Captain would not be satisfied: he required to know the identical nature of the body which shall be raised. The natives hesitated some time; and, at last, one said, 'I have it! *We shall see Him as He is, and shall be like Him.*' The Captain said again: 'I want to know the precise body with which we shall be raised.' This occasioned a considerable consultation among them. At length one

said: 'It cannot be like the body of Christ when it hung on the cross; it will be like His glorious body when He was transfigured on the Mount.'"

And these were the men in whose language, when the missionaries came to make their versions, no words were to be found for "conscience" or "faith." Now, to use their own lyric phrase, "gone flying have their hearts to God; leaning are they on Jesus Christ." With good cause was the Society bidden, in the last annual report published during this period, to go back in spirit to Tahiti in the days of Captain Cook; to visit the abode of Omai;[1] to see there the solitary Bible given him in all probability by Granville Sharp, who taught him the first principles of writing and endeavoured to pour the light of divine truth into his untutored mind—that Bible little read, not understood perhaps at all, not valued; and to contrast that solitary book with the thousands of Scriptures scattered through all the isles, understood and prized, read in happy groups under the trees, carried everywhere like a treasure which the owner cannot trust out of his hands, lifted beyond injury in the midst of the thundering breakers and the ravening sharks.

[1] Omai, a native of Tahiti, was brought to England by Captain Cook, and carried back by him on his last voyage. Admirers of Cowper will remember the well-known apostrophe to this "gentle savage" in *The Task*, Bk. I. l. 633.

CHAPTER XXIX

THE CLOSE OF THE SECOND PERIOD

THE Society had now been established thirty years.

The first annual Report, a thin volume of 66 pages, told of an income of £5592, but of no issues of the Scriptures. The thirtieth, condensed into 250 pages, showed for the year a distribution, at home and abroad, of 393,900 Bibles, Testaments, and Portions; a revenue of £83,897; and an expenditure of £70,404.

Between 1804 and 1834 the aggregate receipts amounted to £2,050,956; the aggregate expenditure to £2,037,463; the aggregate circulation of the Scriptures to 8,549,356 copies.

In the course of the first year the editions in course of preparation were almost confined to the English and Welsh tongues. In the record of the thirtieth we read of versions prepared or printed in 157 languages.

In 1804 the Society stood alone. In 1834 it appeared surrounded by numerous Bible institutions, of which the greater part were engaged in supplying the districts around them and providing funds for prosecuting the work in foreign lands. In Great Britain there were 319 Auxiliaries, 381 Branches, 1824 Associations—total 2524. In Ireland there were associated with the Hibernian Bible Society 71 Auxiliaries, 331 Branches, and 203 Associations—in all 605. In the Colonies and Dependencies there were 39 Auxiliaries, 48 Branches, and 70 Associations—157.

Altogether there were 3286 institutions in intimate connection with the Society.

"If reverses have here and there arisen," wrote the Secretary in the report for 1834,—"if the Russian Bible Society, once the admiration of the world, has suspended its operations—if difficulties have occurred, which have shaken the Society itself to its centre and loosened its connections with many of its former associates—if mistakes have in some instances been committed—if humiliation has been called for—if correction has been administered—yet how wonderful still has been the preserving and reviving mercy of God! How has the God whom we serve been better to us than all our fears!"

Beyond the Atlantic the great Bible Society of America had gone forth on the brilliant career which has been briefly outlined in an earlier chapter. North of the Border the Scottish Bible Society had entered on its independent labours, which as the century rolled on were to extend far into the realms of paganism. To-day (1903) its annual circulation has reached the splendid figure of 1,119,340 copies, of which 562,000 were sold in China. In both of these important organisations the central idea of the British and Foreign Bible Society has "the glory of going on, and still to be."

The dominant event of the period was the controversy on the exclusion of the Apocrypha. Writing sixteen years later of the effects of the decision which became the law of the Society in 1826, Dr Pinkerton observed: "A strong and extensive testimony has been borne by the labours of the Society against the improper use which has been made since the Reformation of those uninspired writings, and many individuals have attained to more correct views on this important subject." Still in every part of Germany the attitude of the clergy and the people towards the traditional form of their Scriptures was unchanged. "Again,"

Dr Pinkerton continues, "the energies of the continental Bible Societies have been called forth by our separation from them, to an extent which in all probability would not have taken place had they remained with us; and our Society, by intrusting the circulation of its Bibles and Testaments to individuals, has effected a greater distribution of the Scriptures than it would have produced on the former plan." Thousands and tens of thousands of Bibles without the Apocrypha, in German, French, Dutch, Italian, Spanish, Portuguese, in Hungarian and Bohemian, in Wendish, Danish, Swedish, Finnish, and other tongues, were dispersed by the agents and friends of the Society; and Dr Steinkopff, too, gave it as his opinion that "upon the whole, a larger distribution of the Scriptures had taken place than in all probability would have been the case if the Apocrypha question had never arisen."

THIRD PERIOD, 1834—1854

CHAPTER XXX

TWENTY YEARS OF HOME WORK (I.)

THE third period of our history covers the interval from 1834 to the year of the Jubilee. So eager an enthusiasm in the cause of the Society had been aroused by the efforts made on behalf of the Negro Fund that when the anniversary of 1835 arrived, it was found impossible to accommodate the gathering multitudes in the great room in Exeter Hall, and a second meeting, attended by 600 persons, was held in another part of the building. What added, no doubt, to the religious fervour of the occasion was the happy coincidence of the tercentenary of the publication of the English Bible.

The last page of the first printed edition of the whole Bible in the English tongue bears the legend: "Prynted in the yeare of our Lorde 1535, and fynished the fourth daye of October." It was dedicated to Henry VIII., and an order was issued that every parish should provide a copy of the entire Bible, both in Latin and English, to be placed in the church before the first day of August 1536, "for every man that will to looke and read therein."[1] Although the King curtailed that privilege four years before his death, the event was one for ever memorable in the

[1] Four years earlier, however, a proclamation had been issued that "no person or persons from henceforth do bye, receyve, kepe, or have the newe testament or the olde in the englisshe tonge, or in the frenche or duche tongue," at peril of the King's high indignation and displeasure; and nine years later liberty to read the Scriptures was a privilege restricted to merchants and nobles, and even then under the proviso, "so it be done quietly and with good order."

religious annals of England; and in their report for the year the Committee, in dwelling on its importance to the happiness and aggrandisement of the nation, and to all that was connected with its glory and usefulness in the world, drew a striking contrast between their own days and those of Coverdale:—"Mark the English Bible of 1535—in an imperfect translation, in a ponderous form, of a costly price, with but few who were capable of reading and appreciating it, and fewer still to spread it far and wide; standing alone, one edition, of at most a few thousand copies. Mark the English Bible in 1835—in a translation which, with all its alleged remaining defects, stands unrivalled, or at least unsurpassed in the world; in every form of beauty; of every price—the most costly price of the Society being cheapness itself compared with its pecuniary value in older times; surrounded by the Irish and the Welsh, the Gaelic and the Manx, for domestic circulation; and in such request that in one day of the last month a variety of editions were ordered, to the extent of 365,000 copies. . . . In 1535 British Christians had enough to do to provide themselves with an English Bible; little opportunity had they of providing for other lands; but in 1835 the English Bible finds itself in the company of translations into more than 150 other languages." And now, when they had the opportunity of thinking of foreign lands, it was well they should repay the debt of gratitude which they owed for the asylum afforded by Switzerland when Coverdale was driven from England by fear of persecution. In Zürich, where his version was printed,[1] the Society had been instrumental in promoting the circulation of 10,814 copies of the Scriptures. Under

[1] The printing in Zürich seems uncertain. "The sheets are believed to have been printed by J. van Meteren of Antwerp and then sold to Nicolson, the Southwark printer."—Hastings, *Dictionary of the Bible*, vol. iv. p. 857. The sheets, there is every reason to believe, were sold to Nycolson, and Jacob van Meteren defrayed the expenses of translation and printing, but as to the printer or place of printing nothing definite is known. "Many minor indications point to Zürich as the most likely

such cheering auspices the Society entered on the third period of its mission.

Before resuming the survey of operations, it will be convenient to revert to a difficulty to which reference has already been made. Although communications on the subject had passed at an earlier date between Mr Hughes and the Serampore missionaries, it was not till 1827 that the attention of the Committee was formally drawn by a number of missionaries in India to the restrictive meaning given in all the Serampore versions to the Greek word for *Baptism* and to "the injury done among their converts by this limitation of the sense of a Greek term which they, and the large majority of the Christian world, believed to be capable of a much wider interpretation." Mr Hughes was requested to write unofficially to Dr Carey; but the Doctor's reply, which was not received till the spring of 1830, showed no disposition to depart from the principle of translation which had been accepted at Serampore. In the meantime the Calcutta Auxiliary declined to adopt these versions unless some compromise were made. The translators referred the matter to the Baptist Missionary Society, and the latter sustained the Serampore principle, and decided to bring the subject before the Bible Society Committee by appealing to them for a grant on behalf of their Bengali version.

After several interviews and repeated discussion the Committee replied in a resolution to the effect that assistance would be cheerfully afforded, "provided the Greek terms relating to Baptism were rendered either according to the principle adopted by the translators of the English Authorised Version, by a word derived from the original, or by such terms as might be considered unobjectionable by the other denominations of Christians

place, and to Froschover (who printed the Coverdale Bible of 1550) as the probable printer."—The Bible Society's *Historical Catalogue of printed Editions of the Holy Scriptures*, p. 7.

composing the Bible Society." Another application was made in 1836; but while the Committee were unable to render assistance in regard to the New Testament version, in which "baptism" was restricted to "immersion," they granted £150 on behalf of the Bengali Psalter, which had been highly approved by the Calcutta Auxiliary, and £250 towards the Bengali Pentateuch, subject to approval from the same judges. They promised also to give assistance when other parts of the Old Testament were completed and found satisfactory.

A protest, signed by above five hundred of the ministers connected with the Baptist Union, was presented in the following March; but considering it inexpedient to re-open the discussion, the Committee contented themselves with a brief statement of their position in the report for 1837:— "Your Committee, having considered of whom the Society is composed, and that there are in its bosom many who as conscientiously object, with reference to new versions, to the use of terms exclusively signifying immersion as others conscientiously plead for such a rendering, and that it was utterly impossible for them to decide the controversy, whether theologically or philologically considered, determined to adhere to the course taken in the English and many other versions; which they were the more encouraged to do, seeing that it leaves all, in their ministerial instructions, free to give that view of the subject they deem the correct one. Your Committee are quite aware that objections may be easily offered to the plan that has been pursued; but it seems on the whole the best."

In 1840 a "final appeal" was addressed to the Society in a memorial presented by the committee of the Baptist Union in the name of the whole denomination. A document was drawn up in reply, in which grateful acknowledgment was made of "the services rendered to the cause of translation by those eminent servants of God—Carey, Marshman,

and Ward," and by their successors; secession or divergent action was earnestly deprecated; and the memorialists were besought to consider whether, in maintaining their position so strongly, they were not pressing their conscientious feelings beyond just limits.

In the Society's report for that year the incident was referred to as "another endeavour to move your Committee from that position of neutrality which, in their judgment, the constitution of the Society and the conflict of opinion on the point in question alike demanded," and the deepest regret was expressed that, as the result of the *impasse*, a new Society had been established under the name of The Bible Translation Society, a fundamental principle of which was "that the words relating to the ordinance of Baptism should be translated by terms signifying immersion." Even among the Baptists themselves, however, this extreme measure did not meet with universal acceptance. In 1836 a pamphlet entitled, "The Bible Society vindicated by Elihu," had been published by a Baptist minister; in 1840 there appeared another entitled, "The Bible Translation Society of the Baptists shown to be Uncalled-for and Injurious; by a Baptist." Many very naturally withdrew from the Bible Society, but a goodly number stood firm in their adhesion to the principle of union without uniformity, of catholicity without compromise of convictions, which had enabled the Society to accomplish so much of the noble work that it had undertaken.

The controversy also called forth two scholarly pamphlets on the meaning of the Greek terms for baptism, one by the Rev. Dr Henderson, the other by the Rev. E. Beecher, an American divine; but so far as the Society was concerned, these were beside the mark. The solitary contention of the Committee was clearly expressed in the statement that, in the circumstances, the constitution of the Society prescribed an absolute neutrality.

This unhappy division was long deplored, attempts were made to effect a reunion, and general satisfaction was felt when at length in the report of 1883 the Committee announced the hope that a solution had been found in the adoption, where needed, of an alternative marginal rendering to the effect that the Greek word signifying the rite was by some translated "immerse." The Archbishop of Canterbury (Dr Benson), who was present at the anniversary meeting, gave his hearty approval to this measure of conciliation, which, he had no doubt, would have its effect. The pleasing anticipation of a renewed co-operation in the circulation of the same versions, and of an accession of strength in carrying on a work which ought to combine all the Churches of Christ, was not realised. God, if it seems good to Him, will in His own time remove the difficulties which have so long resisted the endeavours of good men.

Although differences of this description necessarily affect the well-being of a society, the income for 1836 amounted to £98,700 (excluding a princely donation of £10,000), and in 1840 it exceeded £101,000.

We may now turn to the ordinary operations of the Society.

At the close of the second period, it will be remembered, definite shape was given to a new method in the practical work at home. It had long been recognised that the prosperity of the Society depended principally on the number and activity of its Associations. Later experience made it manifest that regular meetings were the only means by which Auxiliaries, Branches, and Associations could be maintained at a high standard of efficiency, and that it was only by a system of constant visitation that the regularity of meetings could be secured. In a word, supervision, and all that supervision implied—sympathy, encouragement, stimulation, the master-touch of experience, improved organisation, a spirit of initiative, a disbelief in impossibilities—became an essential

condition of permanence and prosperity. In these matters the Society owed much to Mr Dudley, the senior agent. A shrewd, far-seeing, indefatigable man, with a wonderful faculty of management, and a quiet confidence that the surest way of getting a thing was to insist on having it. After demonstrating the efficacy of his method, he spent the next twenty years in accumulating illustrations to justify his appeals for its extension.

In 1834, then, the country was mapped out into four great districts, with an agent for each. In the following year the Metropolis was made a separate agency, under the control of Mr T. Sanger; and Wales, where the presence of a representative equally familiar with Welsh and English had been a want of long standing, was assigned to the Rev. Thomas Phillips, of Hay, Brecknock. This last appointment gave the greatest satisfaction in the Principality. On Mr Phillips's first visit, the Calvinistic Methodists, who chanced to be assembled at Bala, passed a resolution in which, while assuring the Society of their continued support and affection, they mentioned the interesting fact that Wales had aided "the glorious work" by contributions little short of £90,000, and had received more than 350,000 Bibles and Testaments. Wherever he went Mr Phillips met with a friendly welcome. In Anglesea his expenditure did not exceed 5s., and during an absence of five weeks from home, he was not allowed to pay for a single night's accommodation. This gracious spirit of hospitality was not confined to Wales; it was no uncommon experience with the representatives of the Society in all parts of the kingdom.

On the resignation of the Rev. Mr Acworth, in 1836-7, the London district was enlarged so as to include Middlesex, Surrey, Herts, and Bucks; and five English counties were added to the Welsh circuit. It was not till 1852 that the number of agents was increased, and then two were added—Major Fawkes being appointed to the Metropolis,

Charles Stokes Dudley.

and Yorkshire formed into a separate district under the Rev. J. A. Page, incumbent of Tintwistle, Cheshire. Evidently the Committee were not so certain of results as Mr Dudley, and proceeded with a caution which, after all, was in a considerable degree justified by events, for, a year or two later, some of the larger Auxiliaries—Ashton-under-Lyne, Manchester and Salford, Plymouth and Devonport, and Norwich—localised the system on their own account, and defrayed the expenses by means of special private subscriptions. Gratuitous assistance was also promptly rendered by many of the friends of the Society, who effectively supplemented the work of the agents. Many names, both clerical and lay, might be mentioned in this connection—the Cunninghams, Daniel Wilson (afterwards Bishop of Calcutta), Baptist Noel, Carr J. Glyn, Henry Moule,[1] R. Frost (who in time filled the position of Secretary), J. Bacon, H. W. Plumptre, J. H. Gurney, E. H. Hoare—and among them one is pleased to note those of Henderson and Paterson, now on the sunset side of sixty and seventy, and that of the venerable Steinkopff, who, even on the verge of eighty, was still alert and eager to spend his strength in the interest of the Society. At the mere mention of the names one seems to understand how it was that in spite of all opposition and in the face of successive difficulties the great cause flourished.

With such co-operation, the agents, short-handed as they were, produced a remarkable change. In 1832, when the new method was first tried, the annual meetings amounted to 557. In 1835 this number had increased to 944. Ten years later it was 1637. In 1850 it was 1794—1323 regular meetings, with an addition of 471 principally managed by local agency in Norfolk, Derby, Notts, Lincolnshire, Durham, and Northumberland. In 1851 it

[1] Father of the Bishop of Durham and of quite a little community of Chinese missionaries.

had expanded to 1909, and in 1853 to 2402. Who shall realise the moral effects suggested by the last figure? Even its numerical significance is apt to escape us. It meant that, omitting Saturdays and Sundays, and supposing the work to be equally distributed, meetings were held throughout the year at the rate of nine a day between the Cheviots and the Land's End.

With the increase in the number of annual meetings were correlated the growth of Auxiliaries, Branches, and Associations, the expansion of income, and the enlarged distribution of Scriptures.

Steadily, year after year, the number of Auxiliaries and Associations was augmented, from 2157 in 1834-5 to 3217 in 1848-9. In the next four years it fluctuated—3182, 3313, 3249, 3270—till in the Jubilee Year it stood at 3315. The figures were constantly changing. Associations or Branches would coalesce and develop into Auxiliaries, so that a numerical diminution might signify a consolidation of energy; but too frequently, after a season of enthusiastic vigour, an Association or an Auxiliary might dwindle away; friends and officials grew aged, removed, died, and no one was found to take their places. Here the agents were invaluable and generally irresistible. They manned the derelicts and brought them safe to harbour; they organised and reformed; they enlivened and encouraged; they grappled cheerfully with impossibilities and succeeded where no one else dared expect anything but failure. They appealed to local history and local *memorabilia*. Was there a child in Lutterworth, for example, who did not know the story of that rector of theirs in the old times, whose bones had been dug out of the grave and burned, and their ashes cast into the Swift, which bore them into Avon; and so from Avon into Severn, and from Severn into the narrow seas, and from them into the main ocean, the ashes of Wycliffe became "the emblem of his doctrine, which now is

dispersed all the world over"? The people of Cromer remembered that one of their folk had rediscovered Iceland, which they regarded, in a manner, as "one of their districts," and took pleasure in the thought that that remote island of theirs had a Bible in its own tongue earlier than any nation in modern Europe.[1] At Tydd St Mary's, in the Isle of Ely, it must have caused a curious sensation, when the audience were reminded that "a former rector of this parish" had been the only Englishman ever raised to the papal throne,[2] and were addressed by "his present successor."

Emulation was excited by the stories, which the agents carried from meeting to meeting, of the difficulties that had been overcome in one place, of the splendid results achieved in another. Devotion to the cause took many pretty and provocative shapes, and ingenuity was taxed to frame devices for adding to the funds. "That tree"—a noble walnut in the garden—"belongs to the Bible Society," said a clergyman to Mr Dudley, who was staying under his hospitable roof; "my wife and I have just dedicated it." At Witchampton, in Dorset, where a flag was hoisted and the bells were rung on "Bible Day," many additions were made to the customary sources of income (district collections, "Bible Boxes," sermons, and public meetings). In connection with the "Bible Day" of 1848 we read: "In a box attached to a parrot's cage, to which the bird invites contributions, was 15s. $3\frac{3}{4}$d.; contents of cotton bags hanging like fruit from the boughs of a fir-tree set up by the children in the schoolroom on the day of the meeting, £3 9s. 7d.; the wood of a Bible Society walnut, which lately fell down, is made up into useful articles and sold; the produce of a rectory garden;

[1] Reference here was probably made to the *Stiorn*, a compendium of Scripture history, not a version of the Bible. The first Icelandic version, as already noted, was not completed till 1584.

[2] Nicholas Breakspeare, Adrian IV., 1154-1159.

fines for household misdemeanours; rags and bones saved and sold for the Association; eggs and chickens consecrated to the service; a corner of a field cultivated for the Society by a poor man; two hundred and eight farthings collected by a blind person, after so many visits and readings of chapters at home."[1] One hears, too, of a stray swarm of bees, in Lincolnshire, which was hived and devoted to the Society in 1829. The produce of the hive and of the successive swarms realised £41, 10s. up to 1836-7. It is not surprising that with such incentives the children were stirred to take part in the movement, and that numerous juvenile Associations were formed under the playful names of The Twig, The Rivulet, The Blossom, The Drop, The Crumb.

At this point may be mentioned an instance of juvenile co-operation which, if its origin was not so spontaneous as that of the Twigs and Blossoms, was as remarkable for its results. Anxious to revive the declining zeal of some of its Associations, the Southwark Auxiliary arranged in 1845 for a "Christmas and New Year Offering," to be collected by children. The suggestion was taken up with alacrity; 18,000 copies of *Addresses to Parents and Others* and *Addresses to Children and Young Persons* were distributed,

[1] In the course of seven years (up to 1853) the "Bible parrot" collected £10. Thirty years later Witchampton still observed its pretty traditional customs. The bells in the little church on the hill rang in "Bible Day" in 1882; the aged pastor (the Rev. Carr J. Glyn), who for over fifty years had seen his people grow up in love and devotion to the Society, opened the "Bible boxes"; the school-room was festooned with garlands of summer flowers; and on the tables behind which the speakers were to sit were two lovely fuchsias in bloom, one with sovereigns and half sovereigns hung among its white bells; the other, with crimson bells, decorated with silver pieces, all as new and bright as possible. The gold tree had been "an institution" for several years; "the silver one was a new idea planned as a surprise by a poor woman in the village." In a neighbouring cottage might still be seen the parrot—not living now, but stuffed and "not very beautiful." But Polly, though dead, still spoke, for over its box was written the request it made so quaintly, "Give a shilling to the Bible Society!" In the sunny churchyard on the tombs of a bygone generation, the visitor read under the names of the departed: "He (or she) was for many years a sincere friend and contributor to the British and Foreign Bible Society." The venerable pastor attended the meeting on "Bible Day" 1896. He had then completed his ninety-seventh year. It was his last "Bible Day."

and collecting cards were prepared. These showed, in two beautiful little engravings, "the Bible chained" and "the Bible open and free," and bore the inscription: "In 1540, in the reign of Henry VIII., six Bibles were chained in St Paul's Cathedral, that the people of London might read the Holy Scriptures; but during the past year the British and Foreign Bible Society issued from its various depositories 944,000 copies." About 3000 cards were used, and the Christmas and New Year Offering amounted to £500.

As the Auxiliaries, Branches, and Associations multiplied, the receipts, and especially the free contributions, increased — not indeed with unfailing yearly progression, but with the irregularity of the great waves, which, now outstripping, now falling short of the range of their predecessors, still bring the full tide home. In 1834-5 the receipts amounted, exclusive of the Negro Fund, to £92,919; in 1840 the income was £111,449, the largest ever received in the six-and-thirty years of the Society's existence; in 1847 it was £117,440, again the largest; in 1854 (excluding the Jubilee and China Funds) it exceeded £125,600, once more the largest ever entered in the books. In the intervals between these years the lowest figures were £86,819 in 1835-6, and £90,146 in 1847-8. In certain instances, however, the face value of these money figures disparages the labours of the year. In 1840-1, for example, large issues of the Scriptures were sold to the schools at a price so greatly reduced that the result was a loss of £14,410. Yet with that heavy drawback, the revenue for 1841 was £101,322, and had the books been sold at the usual prices, it would have been £115,732. On this and other disturbing influences, however, more light will be thrown as we proceed. It need only be added here that during the entire period the annual receipts formed an aggregate of £2,045,503.

The enlarged distribution of the Scriptures, affected though it was by various influences and forces, of which we shall obtain some perception, was, as we have said, primarily the result of the new method of working. During the year 1834-5 the total circulation amounted to 653,000 copies. In the next three years there was a decline, but in 1838-9 the total — 658,000 — was the largest yearly distribution since the Society began. It rose to 900,000 in 1840-1; fell short by 90,000 in 1841-2; rose to 982,000 in the following year; dropped again in 1843-4 and 1844-5; and in 1845-6 reached for the first time, and exceeded, the enormous figure of 1,000,000. To be precise, the amount was 1,441,651; of which 1,104,787 was home issue, and 336,864 the Society's issue on the Continent. In other words, the distribution of the Scriptures at home and abroad in 1845-6 was at the rate of 7·6 copies every minute of every day in the year (ten working hours to the day), except Sundays and Christmas Day. During the next seven years there were fluctuations, the lowest point being 1,107,518 in 1848-9, and the highest 1,168,794 in 1852-3; and in 1854 the period closed with an issue of 1,367,528. Taking the first and last figures in the series, the distribution had been just doubled in twenty years.

Such then, indicated in brief outline, were the results of the method of visitation, supplemented, as time advanced, by local agency, and aided materially in later years by the adoption of colportage.

We must now return, however, and glance at other aspects of the Society's home operations. With his usual discernment, Mr Dudley drew attention early in 1835 to a twofold change which had almost insensibly taken place throughout the country. From the beginning of the century the ability to read had probably increased in the ratio of ten to one; and more than five and a half

millions had been added to the population. In the same interval, "the various English editions of the Scriptures issued by the Society did not exceed that number." There was really little ground for the surprise expressed by friends when they discovered that, after the labours of thirty years, there was still no single county in the whole kingdom fully supplied with the Scriptures, and that in large cities there were hundreds of families who possessed neither Bible nor Testament. In one London district, inhabited by 3296 families, it was found, for example, that 581 had not a copy; out of 850 families in another district, 344 were similarly circumstanced; while in Whitechapel there were only 128 in 1147 families visited who were provided. In 1839 the London City Mission, then coming into widespread activity, set down the number of Scriptureless families at 50,000. To meet the emergency a system of loan was devised; and with the co-operation of the various Auxiliaries and Associations, the City Mission, and the District Visiting and Christian Instruction Societies, 38,548 copies of the New Testaments and Psalms were distributed. Other commercial centres were equally destitute, and grants of Loan Testaments and Psalters were voted. Birmingham received 2000; Manchester 4000 in the course of a few years; and other towns were aided in proportion to their needs. In London, where the poor drift about like thistledown, 6075 families in Spitalfields were found without the Scriptures in 1844, and 5000 Loan Testaments were granted to the City Mission; and again in the following year, 3200 were distributed among as many families in Westminster. The grants made to benevolent institutions for the benefit of the poor amounted, during the entire period, to £3334, and those applied for the benefit of foreigners to £2686.

In 1836 the Society seems to have become aware for the first time of the existence of a people, by birth both

British and Christian, in whose language they had printed no fragment of the Scriptures. Dr Howe, the director of the New England Institution for the Education of the Blind, had sent the Committee his New Testament in raised characters. In the following year they issued an advertisement, in which they asked for statistics of the Blind in the United Kingdom, and announced that books were in preparation for their use. In the busy world of vision the sightless had been invisible. As late as 1851 they numbered 21,487—11,273 males and 10,214 females, or about one to every 975 of the population. Even to-day in temperate regions the ratio is about one in the thousand, while in climates less favourable and among uncivilised people it is much higher.[1]

Little had been done for their benefit. There were but four Institutions for the Blind in the United Kingdom in 1800, and in the next thirty years only six were added. Even in 1871, it is stated, not more than 2250 of the blind were being instructed or taught a trade. The first book for the blind, printed in an embossed Italic letter, was issued in 1871 by Valentin Haüy, who founded the Institut des Jeunes Aveugles at Paris. Sir C. Lowther procured some of this fount of type in 1832, and printed the Gospel of St Matthew, and subsequently other portions of the Bible. Two years later, Gall of Edinburgh published the Gospel of St John in Roman capitals, in which he replaced the curves by angular lines. Alston of Glasgow employed the ordinary capitals, and Dr Howe of Boston angularised the small letters. The systems of Lucas and Frere were brought out in 1838, the former a stenographic, the latter a phonetic shorthand. Moon's system is too well known

[1] The higher proportions in Ireland, Spain, and Norway are often ascribed to the smoky cabins of the Irish poor, the treeless tracts and dusty levels of the Spaniard, and the noxious snow-glare of the Norwegian; yet Switzerland, with its glaciers and everlasting snows, is on a par with England—·95 in the 1000—and Denmark, which is neither plagued by snow nor destitute of verdure, suffers at the high rate of 1·26.

to need description, and that of Braille, a blind pupil of the Institut des Jeunes Aveugles, though invented in 1834, belongs, so far as this country is concerned, to a later period. The Committee restricted itself to no particular system. £150 was voted to Mr Lucas's Institution at Bristol in aid of his version, and various portions of Scripture were ordered from Gall of Edinburgh and Alston of Glasgow. In 1838 the depôts were supplied with the Psalms (Howe), the four Gospels (Alston), St Luke (Gall), St John (Lucas), and Ephesians (Alston). In 1847 the whole of the New Testament, in various portions by Alston, Gall, Lucas, and Frere, were on sale, and several books of the Old. Gradually Frere and the Edinburgh and Glasgow texts fell into disuse, and in the Jubilee Year the leading names in the sale list were Lucas and Moon, each with the whole of the New Testament, Lucas with the whole of the Old, except Leviticus and the Books from Samuel to Job, and Moon with thirteen books and the Minor Prophets. In 1848 the Gospel of St Luke in Swedish was printed by Watts of London—the first of a series of foreign versions for the Blind, which now include Welsh, French, Spanish, Russian, Arabic, Japanese, and Luganda.

Many beautiful stories might be told of the blind who had the light of the Word of Life thrown across their dark world. We have already met with the blind man of Witchampton. One of the unpromising scholars who learned to read was an Irish harper, whose finger tips had grown almost horny with strumming. In Jamaica Mr M'Murray saw a blind negro girl and her aged mother reading verse for verse from the Gospel of St John, the latter through her horn spectacles and the girl from the embossed letters, and the daughter read the better of the two. In the same year — 1842 — Mr George Wingfield obtained from the Society a grant of Scriptures in raised characters, to enable friends in Nottingham to teach some

of the blind in that town to read. The number of learners steadily increased; and out of that simple benefaction sprang the Midland Institution for the Blind, with its magnificent building, its eighty-three outdoor and indoor pupils, and its thirty-five adult pupils and workers.[1]

A passing reference has been made to the adoption of the plan of local agencies. The Norwich and Norfolk Auxiliary tested it with a success which may be considered typical. Mr Wiseman was appointed in 1838. In the first twelve months he travelled upwards of 4000 miles; attended 117 public meetings; established 94 Associations and a new Branch, besides reviving two which had succumbed; raised the sale from 84 to 1416 copies; and swelled the free contributions from £32 to £86. In 1844 there were 209 Branches and Associations, compared with 39 when he entered upon his charge. After paying all expenses of agency, carriage, etc., from the free contributions, the Auxiliary was able to remit a balance of £1200 to the Society. The distribution of the Scriptures prior to 1838 had amounted to 102,000 in twenty-seven years; since 1838 it had amounted in six years to 59,000, making an aggregate from the beginning of 161,000 copies. Up to 1850 Mr Wiseman had circulated 80,110 copies, and raised £3912 in free subscriptions and collections. So happy an experiment could not fail to prepare the way for similar operations on a more extensive scale.

We now come to one of those unpleasant episodes in our history which require notice. In three-and-thirty years the Society had not succeeded in living down opposition and misrepresentation. As late, indeed, as 1841 there were those who saw something to attack or to jeer at in the catholicity which united all denominations in the distribution of the Bible; and in 1845 there was at least one town in which a strange idea prevailed that by a

[1] *Fifty-seventh Annual Report of the Institution*, 1901.

rule of the Society it was forbidden to utter the name of Christ at its meetings. These things one might pass over in silence, though in some degree they were prejudicial to the great cause; but there were other matters on which misrepresentation was likely to do material injury. Repeated attacks had been made on some of the foreign versions, and had been satisfactorily disposed of. For the most part, these were individual and separate charges; but in 1839 all versions derived, or supposed to be derived, from the Vulgate, including most of those used by the Roman Catholics, were included in one sweeping condemnation as unworthy to be called "the Word of God." The deduction was obvious—that in supplying Roman Catholic countries with these versions the Society was not distributing "the Bible"; the application followed pat, that therefore the Christian public should by their liberal contributions enable a "Society formed on Scriptural principles" to substitute "faithful versions" made from the Hebrew and Greek.

The official answer of the Society was contained in the annual report for 1839. If there was any part of their field of labour, the Committee declared, on which they might look back with satisfaction and gratitude, "it would be those portions of Roman Catholic countries into which they had been permitted to pour thousands of copies of the New Testament, in the French, Italian, Spanish, and Portuguese languages—in versions to which the communities in those countries stood nearly in the same relation as the community of this country does to the authorised English version." In those countries experience had shown that it was hopeless to expect any extensive circulation of the Scriptures except in the versions recognised by the mass of the people, and that even these imperfect versions, which, whatever their defects, were still faithful, were capable under the divine blessing of becoming most

efficaciously instrumental in exposing error and in imparting the saving truth. No version was perfect, but our Lord and His disciples used the current version of their times, the Septuagint, in lieu of the Hebrew text; and in the New Testament there are quotations from the Old which are not found in the Hebrew, but occur in the Greek. "The walls of the Vatican would resound with triumphant joy when it was heard that friends of the Bible in England declared that the Society's labours in Roman Catholic countries were all 'a delusion.' The Society scarcely used the Vulgate at all, it being in a dead language. The credit of that version would be comparatively safe; and the Pope would cheerfully unite in condemning versions made from it." They bade God-speed to all who felt themselves called upon to revise old or to make new versions; but until these more perfect versions appeared and were accepted, they pleaded for the privilege of carrying on the work with the means they already possessed, and from which the divine sanction and blessing did not appear to be withheld.

The charges were critically dealt with in a pamphlet by Mr Jowett, the Editorial Superintendent; and two other replies in defence of the Society were published by Mr John Radley, a member of the Committee, who made the effective point that no instance had ever been recorded in which either a Protestant had been seduced from his faith, or a Roman Catholic confirmed in his errors by any of these, while "it had passed beyond all question that by their circulation the Protestant cause had gathered large accessions, and that even Protestants themselves had been awakened to a more lively sense of their privileges and duties." From time to time renewed attempts were made to excite controversy on the subject, but the supporters of the Society were satisfied that the course taken by the Committee did not require reconsideration.

We may now turn to matters more attractive. In an earlier chapter we noticed the reduction of the price of Scriptures in 1825 to Sunday schools on the condition that the books were reserved exclusively for use in the schools. In January 1840 the Committee offered to all schools a Bible and a Testament reduced from 2s. 6d. and 1s. 1d. respectively to 1s. 6d. and 6d.; withdrew the restriction as to use in Sunday schools; and sanctioned a general sale of the edition to all the Auxiliaries, Branches, and Associations. Approval was expressed from all parts of the country, and advantage was eagerly taken of the opportunity. In three months 185,218 copies were sold, at a loss to the Society of £6970. By the 10th August 382,377 copies (including many orders from the Colonies) were disposed of, and the loss amounted to £14,410. The Southwark Auxiliary had contributed £800 in furtherance of the project, but the special aid that was received, or that could be expected, was not sufficient to admit of the scheme being pursued without risk of financial embarrassment. The issue was accordingly suspended; and, strangely enough, the accident of this suspension was the immediate cause of a formidable attack on the patents and privileges in virtue of which the Queen's Printer and the Universities of Oxford and Cambridge enjoyed in this country the monoply of printing the English Scriptures.

On the expiration of the patent of the Queen's Printer in Scotland, in the preceding year, the monopoly had been abolished north of the Border; and now, attributing the suspension of the School edition to the exorbitant charges of the holders of the patents and privilege, Dr Adam Thompson of Coldstream, who had taken an active part in the Scottish agitation, proceeded with Dr John Campbell to rouse the English public to the objectionable character of the arrangement. The privileged persons met the

storm by making large reductions to the trade and to the public, and the agitation quickly came to an end. It need hardly be said that the Society took no part in these proceedings, and as a natural consequence their abstention gave rise to some misunderstanding. The patent of the Queen's Printer had, in fact, borne lightly on the Society. In consideration of the vast quantities of books which it required, the prices had for a considerable time been reduced even below the point at which the Queen's Printer now offered to supply the trade and the public. Further advantages no doubt accrued from the agitation, but when, a little later, the issue of cheap books was resumed at even a lower figure, the reduction was due to a departure from the old standard of quality and style of binding.[1]

In 1845, £5000 was set apart for the purpose of aiding "by a gratuitous supply of Bibles and Testaments the efforts then making for the extension of education among the destitute poor in day and Sunday schools throughout the United Kingdom." The grants were restricted to schools founded after the 1st January 1843; the number of books was not to exceed half the average number of scholars in attendance, and the use of them was to be confined to the school. In the course of the year 688 schools were supplied with 31,758 copies; but so many communications were received regarding the dearth of the Scriptures in schools founded at an earlier date, that the Committee resolved, by offering the nonpareil Bible at 10d. and the brevier Testament at 4d., to place the Word of Life within reach of the poorest. The Union Workhouse schools were afterwards included in the free distribution, and though in several in-

[1] It may here be mentioned that some years later, in 1849, an attempt was made to implicate the Society in charges of "sweating" and oppression, which were brought against the firm who contracted for the binding of the Society's books. The Committees of the Southwark and Westminster Auxiliaries investigated the matter, and not only were the charges disproved, but the binders received credit for a more than usual degree of considerate and liberal management.

stances the offer was thankfully declined, 7593 copies were distributed in that direction. Subsequent grants were voted to the Society's gratuitous school supply fund, which in the Jubilee Year amounted to £6500. Up to that date 139,907 copies had been allocated to 2800 schools. Throughout the period the Society's contributions towards the advancement of education involved an expenditure of £28,725.

In 1844 the Society had completed its fortieth year, and in the annual report the Committee drew attention to the change which had taken place in the religious aspect of the country. In 1804 believers had to contend with but one common foe, which assailed Christianity under the form of a disguised or of an aggressive infidelity. Now a conflict had arisen within the precincts of the Christian Church itself. Questions of momentous interest, which had slept for ages, had been re-opened; claims, long held in abeyance, were once more being pressed with startling boldness and importunity. Rome had yet again condemned the Society, in terms which constituted its highest eulogy, as a society "holding no mean place, publishing the books of the Holy Scriptures in every vernacular tongue, in an infinite number of copies, and distributing them indiscriminately among Christians and infidels, so as to induce every one to read them without the aid of an interpreter or guide."

In the three years, from April 1844 to March 1847, the distribution of the Scriptures in England, Wales, and the Islands of Jersey, Guernsey, and Man increased to 1,900,776; and in the last two of these years, a movement, as mysterious in its inception as it was unexampled in its results, extended from Manchester to the other great commercial centres of the kingdom. The facts are so remarkable that in these pages they seem to call for more than a cursory reference.

The Manchester and Salford Auxiliary was established in 1810, when the population did not much exceed 100,000. In the first five years the distribution of Bibles and Testaments averaged about 7000 annually; in the following six it declined to about 2500. The founding of the Ladies' Branch Society and its Associations raised the annual circulation to 8000, but in a little while it declined once more to 2500. The beneficial effect of a depôt opened in 1838 was soon felt. The sales advanced in 1839 to 4837; and, with the exception of one year of severe distress, progressed steadily until in 1844 they reached 12,577. During the thirty-four years, ending in September 1844, the total issues of the Auxiliary amounted to 194,335 copies—an annual average of 5712.

This might have seemed an adequate supply for a population which was now estimated at 300,000. In 1845, however, 15,000 copies were distributed, and in the autumn of that year began the movement which we have mentioned. It is said to have originated in the desire of a few earnest friends to extend the sale of the Scriptures among the crowds who filled the mills and factories; but to one experienced observer at least it presented itself as an "extraordinary manifestation" which was to be ascribed "to the special blessing of Almighty God."[1] The impulse to offer, and the desire to purchase, he wrote, seemed to be alike spontaneous and simultaneous. Teachers and senior children in Sunday schools, clerks in warehouses and factories, mill-girls, and others in various ranks of life, were all animated by one spirit. In almost every instance the sales were made in single copies, and where several copies were disposed of together it was for the members of the same family. On three consecutive days in November 10,600 copies were distributed. The sales for the month amounted to 20,000. In six months

[1] Letter from Mr C. S. Dudley, *Monthly Extracts*, December 1845.

they showed a total of 80,682. In the course of the year they had reached 96,711 copies.

In support of the movement liberal contributions and donations poured in, and among the generous givers was "An Octogenarian Friend," who sent £500 as "one proof of the light in which the crisis was viewed by observers," and who turned out to be Thomas Gisborne, the venerable poet of the Forest of Needwood. Partly in consequence of the example of Manchester, partly stirred by a simultaneous impulse, an astonishing demand for the Scriptures sprang up in Liverpool and Birmingham, in Huddersfield and Halifax, in Bristol and other great business centres. "That book which must form the only infallible standard of appeal was now found in the hands of innumerable multitudes."

In our survey of the second period an attempt was made to shadow forth a suggestion of the unseen work which the Society must have accomplished in this country among the masses of the population, and of the share it must have unconsciously taken in ameliorating the conditions of life. How much more cogently does the argument then used apply to the interval between 1834 and the Jubilee Year! Consider the rapid increase in the number of Auxiliaries and Associations, the hundreds of meetings held yearly throughout the country, the work of the local agents (Manchester and Salford had forty-seven), the thousands of Loan Testaments in large towns, the effect of the schools, and even of those juvenile Twig and Blossom Associations—consider especially the enormous distribution of the Scriptures paid for by the people; and how could it be otherwise than that an incalculable moral influence was being exercised on the character and destinies of the nation? Take thought of the bad harvests and acute distress, of the towns where half the factories were closed and a quarter of the houses deserted, of the Corn

Law agitation, of the clamour of infidels and socialists, of the outbreak of Chartists; and who can be surprised that, three weeks after the abortive demonstration on Kennington Common in April 1848, Hugh Stowell, speaking at the anniversary meeting of the Society, should have declared that only a working clergyman could tell "how much we owed, not to our wise precautions, not to the promptitude of our magistracy, not to the wise and timely measures of her Majesty's Government — all these would have been insufficient, he believed, to keep the people, under the pressure of their sore distress, calm, tranquil, silent, submissive; it was the Bible that had done it." Chartism, a living historian writes, died of growing education and of a strengthening sense of duty among all the more influential classes.[1] What contributed so much to that growth or to the strengthening of that sense as the labours of the Bible Society?

Abroad, 1848 was "the year of unfulfilled revolutions." Louis Philippe fled to England, "and his flight was the signal for long-pent-up fires to break out all over Europe. Revolution soon was aflame over nearly all the courts and capitals of the Continent."[2] Insurrection in Vienna, and flight of Metternich, whose double-dealing in 1816 and whose share in the wreck of the Russian Bible Society we have not forgotten; insurrection in Berlin; revolt of Lombardy and Venice against the Austrians; revolt of Sleswick and Holstein — all within a month of Louis Philippe's escape. Insurrection at Madrid; Polish revolt at Cracow; riots in Naples and the revolt of Sicily; Hungarian revolution at Pesth; insurrection at Rome and flight of his Holiness Pope Pius IX. in disguise; abdication of Ferdinand I. of Austria; promulgation of a new constitution for Prussia—all within the year.

[1] McCarthy, *A History of Our Own Times*, vol. ii. c. 18.
[2] *Ibid.*

A great hope, which was not destined to be realised to its full extent, stimulated the friends of the Society to fresh exertions. In Austria and Italy the liberty of the press had been obtained, and it had been proved that the Scriptures might be openly conveyed into both countries, openly printed, and openly sold. In France and Germany some remaining hindrances had been swept away, and there was now a larger and fairer field than had ever been known before. How long such opportunities might last no one could foretell, but now "it was called day." An appeal for special assistance was issued, and though at the time much distress prevailed, £8951, including over £400 from the Netherlands Bible Society, was promptly raised.

In this year Manchester entered on an experiment which afforded an admirable illustration of the benefits derivable from a combination of local agency and colportage. The adaptability of the colporteur had been tested in 1838 by the Leek and Moorlands Auxiliary in Staffordshire, and again, a few years later, in Radnor; and in 1848 the result of a three years' trial of the system by four districts was a distribution of 79,224 Bibles and Testaments. Within a radius of 20 miles around Manchester was gathered a population considerably in excess of 1,000,000, of whom some 700,000 belonged to the "operative classes." At the earnest request of the Auxiliary this district, which included such busy industrial towns as Wigan, Bolton, Rochdale, Oldham, Warrington, and Burnley, was constituted a special agency, under the supervision of Mr Jonathan Taylor. The Society consented to defray the agency charges to the extent of £400, and a gentleman who strongly advocated the measure promised £100 per annum for three years towards the expenses of colportage. In three years the affiliated societies and associations increased from 39 to 79. In the two years ending 31st March 1849, the distribution

was 57,930 copies, the receipts from sales £2601, and the free contributions £2452, while in the two years ending March 1852, the corresponding figures were 103,634 copies, £4812 purchase account, and £2801 free contributions—an increase of 45,704 in books and £2560 in money. Five colporteurs were successively engaged, and, on the average, they were each employed for a period of seventy-five weeks, during which time 122,093 visits were paid, and 39,824 Bibles and Testaments sold for £1328. The proportion of sales to visits—one to three—was an encouraging evidence of the zeal of the colporteurs and of the readiness of the people to purchase. Up to the year of Jubilee, when Mr Taylor resigned through ill-health and Mr C. Swallow succeeded, the Auxiliary had issued in all 492,589 copies; and as the result of 258,848 visits and calls the colporteurs had disposed of 67,146 Bibles and Testaments.

Another satisfactory experiment was made in local agency for the combined counties of Derby, Nottingham, and Leicester; and in 1849 the Liverpool Auxiliary engaged two colporteurs, one for the poorest districts, and the other for the shipping in the Mersey. In twelve months the former disposed of 7029 copies; the latter in a similar period distributed 2471 copies (all but seven in some foreign language), and of these 928 were sold to Roman Catholics and 1543 to Protestants.

In 1849 an instance occurred of the slow deliberation and the cautious solicitude with which the Society moved in a matter that touched the feelings or convictions of any of the denominations of which it was composed. After the first agitation in 1832 the question of opening the meetings with prayer had never been allowed to rest for long together. At the anniversary celebration in 1847 a plea for the change had been fervidly urged by Sir Culling Eardley Smith (afterward Wilmot), and enforced with equal warmth and conciliation by the Bishop Elect of Melbourne (Dr Perry).

At the May meeting in 1849 the subject was once more publicly mooted, and it was referred to the Committee to consider whether arrangements could not be made for beginning the annual meetings with a portion of the Holy Scriptures, including the Lord's Prayer. In the hope that the decision would be "accepted in the spirit of reciprocal concession and good-will, which had hitherto so strongly and happily marked the proceedings of the Society," the Committee decided to adopt the reading of a portion of the Holy Scriptures immediately after the chair had been taken, and the anniversary meeting of 1850 was opened with the thirty-fifth chapter of Isaiah. A few years later the various difficulties which had so long retarded this desirable innovation were removed, and at the anniversary meeting in May 1858 the proceedings began with prayer and the reading of the sixty-seventh Psalm.[1]

In 1850 the Committee was reminded of the subject of a controversy more painful and less happily closed. Through some inadvertence a Protestant pastor in Hungary had incurred responsibility for the addition of the Apocrypha to some of the Society's Bibles issued for the use of his congregation. By the time the fact was reported to the Committee he was a political exile, and no practical measures could be taken to rectify the error. The incident would scarcely be worth recording but that it was made the occasion for transmitting a further stringent resolution regarding the Apocrypha to all the Society's agents and correspondents.

The course of events now brings into notice the personal

[1] In connection with this subject it may here be noted that all Committee and Sub-Committee meetings are opened with prayer. The first hour of the first Committee meeting of the year is devoted to an address and to religious exercises, in which the staff take part. A devotional meeting is held by the staff on the birthday of the Society, 7th March. At 10 A.M. on Tuesday every week the staff join in prayer; and daily, Saturdays excepted, the Secretaries and heads of departments begin the work of the day with prayer. On the occasion of any appointment business is suspended, and the Committee unite in asking the divine guidance and blessing on behalf of the person appointed.

element in the vast operations of the Society. In 1848 failure of sight compelled the Rev. Joseph Jowett to withdraw from the office of Editorial Superintendent, which for nearly seventeen years he had filled with the wisdom of an experienced counsellor. He was succeeded by the Rev. T. W. Meller, rector of Woodbridge, Suffolk, who had assisted him for some time.

In 1850 Dr John Jackson, whose familiar knowledge of many continental languages eminently qualified him for the post of Assistant Foreign Secretary, retired after twenty-five years' service. The vacancy was filled by the appointment of Mr Henry Knolleke, who had been employed in the department for nearly fourteen years.

Mr Cockle, the faithful and efficient Depositary of the Society, died in October 1850. Before the close of December, Mr Brandram, the Clerical Secretary, was numbered with the dead, and within a few short weeks the remains of the noble and venerable President were laid beside those of Mr Brandram, in the peaceful churchyard at Beckenham. "These all died in faith," and in the full and joyful hope of the resurrection.

For thirty-four years, Mr Cockle, who was appointed to the book department when it was transferred to Earl Street, had served the Society, and had contributed perhaps more than any one else to the improvement in the editions which it issued and to the reduction in the prices of Bibles and Testaments. The dying words with which he closed a long and severe illness were, "The Lord will carry on His own work."

Mr Brandram died at Brighton on the 26th December 1850, in the twenty-seventh year of his office, worn out with many labours, with much travelling, with pastoral and domestic duties. From his youth he seemed to be marked out for usefulness in the cause to which the later years of his life were devoted. It is told that when a

scholar at Winchester preparing for Oxford (where he afterwards took a "double first"), he found, while arranging his books in a cupboard, an old Bible which his predecessor had not thought it worth while to take away. Curiosity attracted him to its pages, and in them he discovered the light which was to lead him through all his days. He kept the old Bible as long as he lived. Of his personal appearance, and that of his colleague, a welcome sketch has been given by Dr Stoughton, a pupil of Ebenezer Henderson. "To eminence in learning he conjoined a masculine mind, an uncompromising spirit, active habits, strong affections, and devoted piety. I think I see him now, with the appearance of a country gentleman, portly in figure, honest in countenance, with a loose coat, a large hat, a thick neckcloth, and a bag of papers in his hands, entering a committee room before the commencement of a meeting, with open hand to return friendly grasps, given by friends waiting for his arrival. His brother Secretary, the Rev. George Browne, was pastor of an old Congregational church at Clapham; a contrast in some respects to Brandram, he resembled a dignitary of the Church—careful in dress, polished in manner, gentle in disposition, a good man, a diligent worker, respected by everybody."[1]

Lord Bexley passed quietly away on the 8th February 1851, in the seventeenth year of his presidency and the eighty-fifth of his age. He was the earliest of the Cabinet Ministers who enrolled their names in support of the Society, and during the forty years in which he took part in the management of its affairs his guiding principle had been, "If we cannot reconcile all opinions, let us endeavour to unite all hearts." The prospect of his succession to the presidency sweetened the last hours of Lord Teignmouth, whose place he had often taken when

[1] Stoughton, *History of Religion in England*, vol. viii. p. 377.

old age and illness prevented the attendance of the sometime ruler of India. While his health allowed, there was rarely held a sitting of the Committee or of any of the important sub-committees at which he was not present. The anniversary of 1843 was the last public meeting at which he presided to the close. He opened the proceedings in the following year, but left the chair; and in 1848, trembling beneath the burden of over four-score, he made his last appearance in order that he might introduce the Primate of all England (Dr John Bird Sumner) as a Vice-President of the Society. His last official act, which he accompanied with the munificent donation of £1000, was to sign an appeal for renewed and strenuous efforts in extending "the circulation of the Holy Scriptures throughout this country and the world," and for a ceaseless activity until "the Bible had everywhere been exalted to its true position, and the teachings of fallible men had universally given place to 'the true sayings of God.'"

In the middle of April Lord Ashley, who had made his first appearance before the Society as a Vice-President at the anniversary meeting of 1846, accepted the position of President. He was on the eve of completing his fiftieth year. Five and thirty still lay before him. In those which were passed he had rescued women and children from the horrors of the brute labour of mines and collieries, had regulated the hours of work in factories, had done much to relieve the misery of homeless and destitute children, had helped to assist convicted thieves to an honest livelihood. On the 2nd of June the sixth Earl of Shaftesbury died, and Lord Ashley succeeded to the title under which he came to be the best loved man in the three kingdoms.

Mr James Franklin was appointed to the office of Depositary, with the work of which he had been familiar for nine years. The Rev. George Collinson, vicar of Swanborne, Bucks, filled Mr Brandram's place, but on

Lord Bexley.

his appointment to St James's Chapel, Clapham, at the close of 1852, the Rev. Robert Frost, M.A., incumbent of St Matthias, Manchester, became Clerical Secretary.

On the 1st of May 1851, the Great Exhibition was opened. That the Society obtained a place in it is to be attributed to the good offices of Lord Ashley, who, a little while before he became President, convinced the Prince Consort that, apart from any religious consideration, the Society's versions in a hundred and seventy distinct languages constituted an intellectual claim which could not be gainsaid. In the costly and magnificent collection of translations then displayed, not merely the lover of the Word of God but the lettered of all nations beheld an achievement unparalleled in the history of religion or in that of literature. For the convenience of foreigners supplies of the Scriptures in various languages were furnished to the Foreign Conference Committee, and depôts were opened in the West End. The former disposed of 77 Bibles and 369 Testaments; the latter of 771 Bibles and 1032 Testaments, besides those sold at Earl Street. *Specimens of Type* containing verses of Scripture, catalogues, *Brief Views* giving an account of the versions and other statistics, *Summary Statements*, and other papers relating to the operations of the Society, were distributed to the number of 457,500. The expenses incidental to these proceedings amounted to upwards of £600, and were defrayed by friends of the cause.

As the year 1852 closed preliminary measures were adopted for the celebration of the Society's year of Jubilee which began on the 7th March 1853. The account of that memorable event, in which the Auxiliaries and Bible Societies scattered all over the globe participated, and which was the consummation of the first epoch in their history, is reserved for the final chapter of this volume.

On the gladness and concord of the Jubilee broke the

terrible Crimean War, which had grown out of the dispute between the Greek and Latin Churches as to the exclusive possession of the Holy Places in the East. As soon as it was known that the forces of England and France were in motion, it was resolved that every soldier, sailor, and non-commissioned officer that left our shores should be provided with a copy of the New Testament. Thirty thousand copies were placed at the disposal of the Naval and Military Bible Society, and as their operations did not extend beyond the kingdom, 5000 copies were sent to the Hibernian Bible Society for the troops and ships sailing from Ireland. M. de Pressensé, the agent in Paris, was authorised to supply the wants of the French armament; large consignments were despatched to the agents and correspondents at Malta and Constantinople, where through the mediation of Lord Stratford de Redcliffe they passed the Customs duty-free; 10,000 copies of the four Gospels in Turkish and 5000 New Testaments and Psalters in modern Russ were put to press; and the foreign depôts were amply stocked with versions in several other European and Eastern languages. In 1855 there had been forwarded to the seat of war 150,000 copies in English and Welsh, French and Italian, Turkish and Russ, for the benefit of the Allies, the Russians, and the prisoners of war. The report of 1856 told of further efforts among the Russian prisoners, the Foreign Legion at Shorncliff, and the Swiss Legion stationed at Dover. The total distribution in connection with the war was stated at 205,229 copies.

The Almighty made the armies of kings colporteurs of His Word; and He alone knew into what far homes—in crowded cities, on the steppe, among the hills, on the great plains, in the forests—His Word was carried, "and prospered in the thing whereto He sent it."

With one more change in the *personnel* of the management this sequence of events closes. The Rev. George Browne,

the last of the old Secretaries, resigned, after twenty years of service. A successor was found in the person of the Rev. S. B. Bergne, who relinquished the pastoral charge of the Poultry Chapel, London, to devote his attention wholly to the important and arduous duties of the position.

CHAPTER XXXI

TWENTY YEARS OF HOME WORK (II.)

THE deep interest which the Society had always taken in the condition of Ireland continued unabated; and never was there more crying need for its sympathy and assistance than in the dark and terrible years through which that unhappy country was now about to pass.

The grants during the whole of the third period amounted to £59,600. Up to 1845 the Hibernian Bible Society was aided to the extent of £5452. At that date its financial condition had so far improved that its own income sufficed for its needs, and in 1847 and 1848 it was able to purchase to the extent of £8644. Up to its (apparent) dissolution in 1846 the London Hibernian Society received £13,781. In the same interval £21,313 was voted to the Sunday School Society for Ireland; and at the close of the period the Scriptures allocated to it reached the value of £34,695. Grants of Bibles and Testaments in English and Irish were made to the other organisations labouring for the benefit of Ireland—the Baptist Irish Society, the Irish Society of Dublin, the Scripture Education Society of Cork, the Synod of Ulster, the Irish Society of London.

In 1842 the Hibernian Bible Society had attained the largest circulation up to that time—73,134 copies; 10,000 more than in the preceding year, which had also been a year of largest circulation.

At the same date the Sunday School Society had issued 7420 Bibles, 21,729 Testaments, and 8447 Portions, in all

37,596 copies, and was thriving in its beneficent work. In 1809, when the Sunday School Society was founded, there were only about 80 Sunday schools in the whole of Ireland. It began operations in the following year with two schools and 87 scholars. In January, 1842, it had 3002 schools, with 22,746 teachers, whose services were gratuitous, and 241,046 scholars, of whom 142,614 were reading the Scriptures, and 48,988 were over fifteen years of age. About one half the total number attended no other school and had no other means of education. Many were Roman Catholics, who attended notwithstanding the displeasure of the priests.

In 1844 the Irish Evangelical Society gave colportage a trial. The experiment succeeded beyond the most sanguine hopes. In places hidden among the mountains and in which books were of the rarest, many Bibles and Testaments were bought up eagerly by persons of all denominations. In some of the wild and rocky regions, where the people were "clothed" in hay and straw, the colporteurs held evening meetings, at which many Roman Catholics were present and listened with great attention. Everywhere the people were poor, but they were glad to hear "the story of peace" in their native Erse—a language which carried with it every endearing association, and a charm that dispelled all their prejudices against England and Protestantism.

At the anniversary meeting in 1845, the Bishop of Cashel, Dr Daly, who, as vicar of Powerscourt, had for many years exerted himself for the promotion of schools and the spread of the Scriptures, referred to the effect which the Bible was producing among the Roman Catholics. There were 800 converts gathered together in four congregations in the south-west of Kerry; and in the Scriptural schools in Ireland 103,000 persons were reading the Bible, of whom 33,000 were Roman Catholics, who attended in spite of the opposition of their clergy.

In the October of that year, the Hibernian Bible Society adopted the system of colportage on a large scale; and this was at the very moment that the first symptoms of the terrible potato disease showed themselves. Even in that year the poor suffered acutely. In the following March, they could bear the pangs of hunger no longer. At Clonmel the mob broke into the bakers' shops and took all the food they could lay hands on. "We have cannon at either end of the town," wrote an eye-witness, "and the streets are full of soldiers and police." Carrick-on-Suir looked "as if it had been sacked by an army." A boat going down the Shannon from Limerick to Clare was attacked by starving peasants, and plundered of its cargo of corn and Indian flour.[1]

Still, bad as things were, the promise for the coming autumn was unusually reassuring. The summer, however, advanced, wet and very warm; August came, and with it a strange dense white fog—the visible form, according to popular superstition, of Blight and Pestilence; and in a single night nearly the entire potato crop of the four provinces, the sustenance of little less than eight millions of people, blackened and rotted in the soil. No other food was to be had; and the deadly famine began. At the beginning of September twenty-four districts were proclaimed in a state of distress. "The people were beside themselves." In Queen's County about 200 men, armed with scythes, pitchforks, and guns, attacked a farm held under the Court of Chancery, and carried off the grain in drays and cars. At Clonmel the whole population turned out armed to prevent the despatch of corn to Limerick. Tuam was "in open rebellion." Cattle were harried in broad daylight; people watched the bread as it came from the ovens, and "almost killed each other for it."[2]

Light-headed with hunger, poor creatures wandered

[1] Irving, *Annals of Our Time*, 1845-7.
[2] *Ibid.*

about looking for stray turnips, berries, roots, wild nuts, watercress, anything that would dull the aching for food. Loathed as they were, the workhouses were crowded till they could hold no more. Everywhere it was hunger, nakedness, fever, dysentery, death. "Whole families perished; men, women, and children lay down in their cabins and died, often without a sign. Others fell by the roadside, on their way to look for work or seek relief. In Connemara an inspector gave orders for the burying of over a hundred and thirty bodies found lying along the roads within his own district."[1]

In February 1847, it was reported that there was scarcely a county in Ireland in which people were not dying of starvation. In many cases the dead were buried without coffins; in some, they were not even brought to a burial-ground, but interred in the fields. A special prayer for divine intervention was offered in the churches; a general fast was fixed by proclamation; in individual charity and from national resources, "English gold was poured forth without stay or stint"; still the famine raged almost unchecked.

It was at this time, and among people so desperately circumstanced, that the Hibernian Bible Society sent out its colporteurs with the Word of Life. They travelled far through the stricken country, bearing an immeasurable hope and a sure consolation to the people in their extremity. In the midst of the horrible starvation, it is told, a mania for fire-arms seized the people. At Drogheda Fair two cart-loads were disposed of amid great excitement; at Carlow a sale of arms and ammunition lasted for several days. There was that, however, which they desired more than fire-arms. During the first eighteen months the colporteurs sold 64,000 copies of the Scriptures. The total issue of the Hibernian Bible Society in

[1] Lawless, *Ireland*, p. 397.

the year 1846-7 was 108,645 copies. At the same time, the Sunday School Society was circulating 68,000. In 1847-8 colportage was given up in certain parts, "through the pressure of the times"; in others it was continued with success, and 19,000 copies were disposed of. The entire issue of the Hibernian Bible Society for the year was 101,160.

In 1849-50 the Hibernian Bible Society distributed 97,874 copies (16,000 through their colporteurs), and the Sunday School Society 36,971 Bibles and Testaments, while the portions and elementary books with Scriptural lessons numbered 50,298. The report of the latter showed in operation 2953 schools, with 19,803 "gratuitous" teachers, and 224,058 scholars, of whom 134,058 were reading in the Scriptures and 51,872 were fifteen years and upwards—a remarkable series of figures when it is remembered that between 1841 and 1851 there was a decrease of 1,659,900 in the population.

These continuous and extensive efforts were not without visible results. In 1849 a very extraordinary religious movement sprang up in different parts of Ireland. Roman Catholic farmers and peasants, wrote a correspondent of the Irish Society of London, begged for instruction in the Irish Bible, and asserted their "inalienable right to read it." At sundown young men and old, women and children, stole from their homes to the lonely cabin on the mountain side to search the Scriptures by the light of a bog-wood splinter. Ferocious Ribbon-men, mad against the Protestant faith, "read 'the strange book,' and became clothed and in their right mind, and were found sitting at the feet of Jesus." In Galway "great congregations [of converts] were starting up everywhere; I had nearly a hundred Catholics at my last meeting." In Sligo the Roman Catholics were delighted to receive the Scriptures. "Most of the ships"—those sorrowful, crowded, insanitary emigrant

ships, in which sometimes a fifth of the steerage passengers died upon the voyage—"were visited by some clergymen previous to their sailing; such visiting, however, was given up when cholera appeared in Sligo, as our time was then entirely occupied attending to the sick and dying."

Unhappily, a bitter intolerance was aroused in the priests as they saw their people leaving them. In an appeal issued in the county of Limerick appears the following passage: "It is true that the converts and inquirers have been cursed from the chapel altars; it is true that many have been severely beaten by the priests; it is true that children have been turned out of doors by their parents, at the instigation of the priests; it is true that the priests have stripped almost every convert and inquirer of their ordinary means of existence; but it is also true that none of these things have moved them; not one professed convert has gone back." At the anniversary meeting in 1852 the Bishop of Cashel stated that he had, through prudence, withheld himself from every movement to give pecuniary help to the converts in his neighbourhood, until undeniable evidence had been laid before him that people were "actually dying of starvation for no other crime than that they read the Word of God." The statistics of the United States, according to his lordship, showed that the Church of Rome had, in less than a quarter of a century, lost about two millions of Irish Catholics, and this confirmed the truth of the impression derived from what he had heard and seen, "that of the emigrants who were flying from Ireland to America, a large proportion were not merely going from poverty and distress, but were going also from spiritual despotism and persecution."

At the end of the period the Scriptures had been distributed in Ireland to the extent of over 4,000,000 copies, and of these 2,239,634 had been circulated by the Hibernian Bible Society.

We turn for a moment to Scotland. Here, notwithstanding the results of the great secession, there yet remained steadfast friends and adherents of the Society, which was still able to be of considerable service without interfering with the operations of the Scottish Bible Society. The free contributions from beyond the Border amounted, at the close of the period, to £7428, and the receipts on purchase account to £5340, a total of £12,768. The grants made by the Committee came in the aggregate to £5305.

Among the applicants whose requirements were supplied, it is interesting to note the Institutions for the Blind and the Glasgow Catholic School Society. The great bulk of the grants, however, went to the poor in the Highlands and the clusters of islands round the coast, and the time of greatest need extended from 1836-7 to 1842. In the first of these years, late in the autumn, the oats were still standing uncut; the barley had been but partially got in; the potatoes were two-fifths deficient, and famine was threatening the western shores of Ross and Inverness and all the western isles. Dr Paterson earnestly pleaded for large supplies of the Scriptures. "Mr Lillingstone of Lochalsh," he wrote, "says nothing about his sales, and I suspect he has sold very few, if any; but recollect, he is working in the poorest part of our poor Highlands, and at a time when the people have neither bread nor firing, and seldom, if ever, any money; they surely merit our liberality as much and more than the inhabitants of foreign countries." Dr Paterson, now settled in Edinburgh, was the Society's unpaid representative for Scotland, and frequently in the course of the next seventeen years he urged the needs of the impoverished in the Highland glens and the poverty-stricken islands.

Nor was the Society difficult to move. Throughout the whole period there was but one year in which no grant

was allocated to Scotland. In 1854 Bibles and Testaments, in Gaelic and English, were despatched to Kilmalie (Inverness), Lybster (Caithness), and Shetland; and in that year more emigrant ships were visited at Greenock than in any preceding season. "My visits were well received by the passengers," wrote the agent at the Clyde port; "indeed, some of them could only express their gratitude by shedding tears; and many Roman Catholics took advantage of the opportunity of putting themselves in possession of the Word of God, who otherwise would have left their native land without it."

And what of the Principality in which the motto, *Bibl i bawb o bobl y byd*,[1] was familiar from Carmel Head to Cardiff? We have already observed with what hospitable warmth the Welsh people received the agent of the Society; that kindly spirit was not merely the impulsive courtesy of the moment. From first to last the Welsh were devoted to the Bible cause and unflagging in their zeal for the interests of the Society. In the twenty years of this third period they remitted free contributions to the extent of £60,328, and their purchase account amounted to £47,406—an average, respectively, of £3016 and £2375 a year. The island of Anglesea alone—small as it was in area, thinly populated, and comparatively poor in resources—sent up £12,123 in free contributions, and obtained Scriptures to the value of £3,618. Anglesea, indeed, was an object-lesson in Auxiliary administration. Every parish in the island was included in one or other of the dozen Branches, the work of distribution and collection was simplified by subdivision into districts, and the pence of the poor were received with the same consideration as the guineas of the wealthy. "You would be astonished as well as delighted," wrote Mr Phillips,

[1] "A Bible for all the people of the world."

"to see the names of servants, labourers, and poor children, as contributors of sums under one shilling." It was the application of the wise policy of Nature when she sets polypes to build islands—not the few who give much, but the many who give little. The aggregate received from Wales from 1834 to 1854 was £107,734. And beyond the Kymric boundaries, whithersoever the natives of the Principality migrated, they carried with them their love of the Society. The Cambrian Societies in London, Chester, Liverpool, Manchester, and other places, were among the most liberal of its supporters. The annual collections from the Welsh congregations at Liverpool often amounted to £300 and £400.

Brief reference must be made to an Auxiliary which, in its circumstances, stood somewhat apart from the rest—the Merchant Seamen's Society. Few vessels under any flag entered or left the Thames that were not visited by one of its three agents. The good it effected was so marked that its regulations were furnished to the French and Foreign Bible Society, which determined to form similar institutions for seamen in every port of France. In the first year of its operations, it will be recollected 6370 copies of the Scriptures were distributed; but no more than 597 were paid for. In 1840, out of a total of 6416 Bibles and Testaments distributed, all but six were purchased at reduced prices. Mr Percival's own visits to the ships numbered 10,179.[1]

In 1848, 17,612 visits were paid; 6522 copies were sold, of which 1246 were in eleven foreign languages; 1274 were supplied to marine societies—in all, 7796 copies. Up to the Jubilee Year this Auxiliary circulated no less than

[1] In 1838, Mr Percival distributed a score or two of the Scriptures *gratis* on board the two French steamships which conveyed Marshal Soult and his suite to attend the coronation of Queen Victoria.

187,551 copies of the Word of Life in various tongues. Among emigrants who sailed from the port of London alone 5019 Bibles and Testaments were disposed of, between the years 1832 and 1842. At many ports, and through the medium of many Auxiliaries, the wants of this class were supplied. The direct grants from the Committee in this direction amounted to £1510. So, too, local organisations cared for poor creatures shipwrecked on our shores; and many a touching story might be told of the joy with which those who had lost their all, found a pearl of price in the pages of the divine book. For the benefit of all soldiers and sailors, crews of coasters, fishermen, and boatmen on inland waters, the Society allocated grants to the amount of £8533. For convict ships, hulks, and penal establishments, Scriptures to the value of £710 were voted.

The needs of benevolent institutions were not overlooked; volumes of Scriptures to the value of £3334 were distributed among them. £2686 went to supply poor foreigners, many of them political fugitives from countries where the Bible was a forbidden book. £11,518 represented the aggregate vote to Missionary Societies and city and town missions. To travellers, sea-captains, missionaries in foreign fields, whose casual service might be blessed to souls in strange ways and in unknown places, Bibles and Testaments to the extent of £1208 were intrusted for distribution.

In all these directions the grants of the Society during the period reached the considerable figure of £123,855.

It now remains to chronicle various *memorabilia*, for which no place has been found in the preceding pages.

An emblazoned copy of Tindale's New Testament, published by W. Bagster, of Paternoster Row, was presented by him as "A contribution to the Society's

Library on the 15th September 1836, exactly three hundred years since the translator himself died at the stake."[1]

William IV., the "Sailor King," died at Windsor at two o'clock in the morning on the 20th June 1837, and the Princess Victoria was roused from her sleep at Kensington to receive the tidings of her accession. Her Majesty was crowned in the following June, and on the 11th August, little more than a month later—associating herself with the cause which, from the earliest period, had been cordially supported by her illustrious father—she graciously consented to become the Patroness of the Windsor Ladies' Bible Association. In 1850 the Prince Consort constituted himself a Life Governor of the Society by a donation of £50.

In March 1838, in acknowledgment of a set of versions of the Holy Scriptures presented by the Society to the royal library at the Hague, the King of the Netherlands sent a portrait-medal of himself in gold, with the following inscription on the obverse:—

"Ill. Societati Londin. quae religioni Christ. promovendae aperiendo Anglis exterq. nation. ex quo cognoscenda est fonte egregie inservit pro oblato bibliothecae regiae Haganae exemplari nitidissimo versionum Verbi Divini omnium quas exprimendas typis curavit Societas Rex d. A. MDCCCXXXVIII."[2]

On the 30th June 1840, the Midland Counties Railway was opened, and on the 27th December in the following year the Midland Railway Bible Association, the first of its kind, was formed at Derby.

[1] Among other Tindale memorials, the Library contains a *facsimile* of the solitary fragment (preserved in the British Museum) that survives of the earliest (unfinished) edition of the New Testament printed in English; a *facsimile* of the single nearly perfect copy—beautifully illuminated and apparently wanting but the title-leaf—which survives of the first completed edition (of which 3000 copies were printed); and the *editio princeps* of the Pentateuch ("17th January 1530"), the first portion of the Old Testament printed in English.

[2] "To the illustrious Society in London, which nobly devotes itself to the promotion of the Christian Religion, by laying open to the people of England and to foreign nations the fountain from which it is to be derived—in return for a donation to the royal library at the Hague of an elegant copy of the versions of the Word of God printed under the care of the Society, the King presents this medal. In the year MDCCCXXXVIII."

On the 2nd February 1842, while the King of Prussia (Frederick William IV., predecessor and brother of "the old Emperor William") was on a visit to this country, he accepted an address from a deputation of the Society, who recalled the audience which his royal father had granted to an earlier deputation in 1814. "The success of your pious labours," said the king in his reply, "is one of the brightest features in the history of the period which has elapsed since that day; and I thank God for it with you." In the course of the summer his Majesty presented, through Chevalier Bunsen, the Prussian ambassador, a donation of £100, and enrolled himself as an annual subscriber of £25. That gracious act of liberality has been maintained to the present time.

In 1843 the members of the Society were deeply touched by the friendly spirit which prompted a donation of £1000 from the Wesleyan Centenary Fund. A deputation, headed by the Rev. Dr Bunting, presented the gift "as an expression of the firm and undiminished attachment of the Wesleyan body to the object, the principles, and the general plan and constitution of the British and Foreign Bible Society, and of their grateful sense of its invaluable service to the spiritual interests of large masses of the human race and to the cause of evangelical truth and piety, both at home and abroad."

In the summer of 1853, an unusual gift was received at the Bible House. It had been sent by a goodly number of French soldiers in token of their sincere gratitude to the Society for having placed the Word of God within their reach, and at a price which they could afford from their scanty pay. The case was opened, and behold!—a vase of artificial flowers made of small coloured beads. A simple gift from poor men, but one to which a beautiful story is attached.

In a French garrison town—the name was kept a secret

—a good woman, whose husband had been in the army, was so deeply interested in the spiritual welfare of all soldiers that she began an evening service for the benefit of any of the garrison who cared to attend. Numbers came, and many happy hours were spent in reading the Bible, in prayer, and edifying conversation. The meetings were prolonged in the winter months, and it was during these dark, long evenings, while listening to the reading of a tract or some religious book, that the most skilful of the men worked at the flowers. Slowly leaf and petal grew into colour and shape. One winter passed, a second, a third, and yet the task of preparing the Bouquet of Gratitude, as it was called, had not been completed. The garrison was relieved; one regiment succeeded another, and as the hearts of the new-comers were won for the Bible, the work was resumed, till at length the vase of flowers was ready to be sent to England. The soldiers are sleeping sound in their last bivouac; the Bouquet of Gratitude still exists—like the Witchampton parrot, "not very beautiful," but strangely touching to think of.

Of the munificent gifts of the wealthy, innumerable instances might be cited. That the friends of the Society could give with a lavish generosity may be judged from the following bequests:—In 1835, from Horatio Cock, of Colchester, £11,695; in 1837, from Joseph Hudson, Wimbledon, £3000; from John Lloyd, Nelson Square, London, £3000; and from Mrs Sophia Vansittart, sister of Lord Bexley, £10,000; in 1838, from Bartholomew Hüber, of Geneva, £3787; in 1839, from George Hammond, of Homerton, £10,000, to which was added in the following year one-fourth residue of personal estate, £13,457—in all £23,457; in 1844, from T. Hill, Surbiton, £3789; in 1852, from Miss Sebbon, Islington, £6000; and from Miss Ann Hopkins Smith, Olney, £2000; in 1853, from

William Clarke, Dulwich, £3000; and in 1854, from Miss Jane Cook, Cheltenham, £5000.

As the years rolled by, old faces were seen no more at the public meetings, new men appeared in the Committee Room; yet with each change there seemed to accrue an accession of fresh strength and vigour. It was a true saying of the first President: "The Society never wanted means and instruments for the furtherance of its objects, whenever they were required."

In 1835, two old and valued friends passed away, the Hon. Henry Ryder, Bishop of Lichfield and Coventry, and Richard Phillips, a member of the Society of Friends. The attachment of the former to the Bible Society began when he was plain Rector of Lutterworth, and whether as Dean of Wells, Bishop of Gloucester, or Bishop of Lichfield, he was throughout the same staunch defender and promoter of the Bible cause. To Mr Phillips was due the thought of interesting the poor in the Word of Life, out of which sprang the numerous Associations that constituted the permanent basis of the Society.

In 1836 were laid to their rest the blind and aged Bishop of Salisbury, Dr Burgess, who was said to resemble "an ancient Father of the Church in simplicity and holiness," and it might be added, in the voluminousness of his writings; the generous and amiable Dr Bathurst, Bishop of Norwich, whom one can yet see in the mind's eye as a "dignified old man, with his white wig, his shovel hat, his silk apron, his polished leather boots reaching to the knees, walking arm in arm with his drab-coated Quaker friend, Joseph John Gurney"; [1] the beloved Charles Simeon, the gifted Professor Farish, names long associated with the Bible Society and other religious and benevolent institutions; Joseph Tarn, for nearly thirty-three years the

[1] Stoughton, *History of Religion in England*, vol. vii. p. 37.

valued Assistant-Secretary and Accountant, who had prepared the Committee of the Religious Tract Society for Mr Charles's communication respecting the dearth of Bibles in Wales, and had taken part in the discussions and arrangements which led up to the memorable meeting in the London Tavern on the 7th March 1804.

In 1837 died the Bishop of Sodor and Man (Dr Ward) and Thomas Babington, both Vice-Presidents; in 1838, the Archbishop of Tuam (the Hon. Power French), who had been a Vice-President since 1820; and in the same year Zachary Macaulay, who was buried in the old graveyard of Saint George the Martyr, not far from the tomb of Anna, the daughter of Richard Cromwell.

On the 10th October 1844, full of years and honours, the Rev. Josiah Pratt was called to his reward. For some weeks after the formation of the Society, it will be remembered, he held the position of Secretary, which, on his strong recommendation, was transferred to Mr Owen. The judicious constitution of the Committee was due to his wise counsels, and, through his long life, not only was his experience placed at their disposal, but his good offices as Secretary of the Church Missionary Society cemented the kindly feeling and mutual helpfulness which have ever since characterised the relations of the two Societies.

In February 1845, another warm and well-known friend, Sir T. Fowell Buxton, was buried, amid the tears of many mourners, in the ruined church at Overstrand (Cromer).

In 1847 occurred the death of Samuel Mills. As one of the founders, he had the honour of preparing an outline of the plan of the Society, and for forty-three consecutive years, he served on the Committee.

In the same year thousands of good men and women mourned the loss of Joseph John Gurney, who died on the 4th January, in his fifty-ninth year. "For the seven days between his death and burial, the half-closed shops of

Norwich and darkened windows of the private houses testified the feeling of the inhabitants."[1] The "last lovely image of him at his hall-door" still lingers in old letters,—"his loving smile and his soft beautiful grey hair, with his black velvet cap, which made him look like a fine old Roman Catholic archbishop."

With five more names we may close this bead-roll of Bible worthies—the Earl of Harrowby, Vice-President, and William Dealtry, Archdeacon of Surrey (ever a strong man armed in defence of the cause), who both died in 1848; and Dr Stanley, Bishop of Norwich, Dr Lear, Dean of Salisbury, both Vice-Presidents, and the Rev. Edward Bickersteth, another secretary of the Church Missionary Society, who all rendered essential services to the Society. These last finished their labours in 1849.

As old patrons, defenders, and friends were removed, new ones took their places, and the work proceeded without abatement of energy or hope. The following is the list of the Vice-Presidents appointed during this third period:—

VICE-PRESIDENTS

1835-1837	The Bishop of Madras (D. Corrie).
1836-1867	The Bishop of Ripon (C. T. Longley, in 1860 Archbishop of York).
1836-1847	The Rev. Dr Dealtry.
1836-1891	The Earl of Burlington (in 1858 Duke of Devonshire).
1836-1839	Sir W. W. Wynn (5th Baronet).
1837-1841	The Bishop of Salisbury (Edward Denison).
1837-1840	The Bishop of Chichester (William Otter).
1837	The Bishop of Quebec (G. J. Mountain).
1837-1860	Lord Lilford (3rd Baron).
1838-1849	The Bishop of Norwich (Edward Stanley).
1838-1859	The Bishop of Bombay (T. Carr).
1839-1840	The Bishop of Sodor and Man (J. Bowstead, in 1840 Bishop of Lichfield).

[1] Hare, *The Gurneys of Earlham*, vol. ii. p. 221.

1840-1843 The Bishop of Lichfield and Coventry (J. Bowstead).
1840-1863 The Bishop of Peterborough (George Davys).

1841 The Bishop of Sodor and Man (Henry Pepys, in 1841 Bishop of Worcester).
1841-1860 The Bishop of Worcester (Henry Pepys).

1842-1846 The Bishop of Sodor and Man (T. V. Short, in 1847 Bishop of St Asaph).
1842-1882 Viscount Sandon (in 1847 Earl of Harrowby).
1842-1852 Sir Digby Mackworth (4th Baronet).

1843-1871 The Bishop of Cashel and Waterford (R. Daly).

1846-1850 Lord Ashley (in 1851 7th Earl of Shaftesbury, Third President of the British and Foreign Bible Society).

1847-1871 The Bishop of St Asaph (T. V. Short).
1847 The Bishop of Sodor and Man (W. Shirley).
1847-1852 The Bishop of Sodor and Man (Robert John Eden, Lord Auckland, in 1852 Bishop of Bath and Wells).

1847-1878 The Bishop of Jerusalem (S. Gobat).
1847-1849 The Dean of Salisbury (Francis Lear).
1847-1857 The Dean of Llandaff (W. D. Conybeare).
1847-1858 The Earl of Ripon (1st Earl).[1]

1848-1862 The Archbishop of Canterbury (John Bird Sumner).
1848-1867 The Bishop of Hereford (R. D. Hampden).
1848-1891 The Bishop of Melbourne (C. Perry).

1849-1869 The Bishop of Manchester (J. Prince Lee).
1849-1883 The Marquis of Blandford (in 1858 7th Duke of Marlborough).
1849-1884 Lord Henry Cholmondeley (in 1870 Marquis of Cholmondeley).

1850-1865 The Bishop of Chester (John Graham).
1850-1871 The Bishop of Norwich (S. Hinds).
1850-1860 The Bishop of Madras (T. Dealtry).
1850-1871 The Bishop of Victoria (G. Smith).
1850-1885 The Bishop of Rupert's Land (D. Anderson).

1852-1869 The Bishop of Bath and Wells (Lord Auckland).
1852-1874 The Bishop of Bombay (J. Harding).

1853-1866 The Bishop of Meath (J. H. Singer).
1853-1854 The Bishop of Sierra Leone (E. O. Vidal).

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[1] Frederick John Robinson, Viscount Goderich; in 1827 Prime Minister after the death of Canning; created Earl of Ripon in 1833.

HONORARY LIFE GOVERNORS

The following is the list of those who for distinguished services in the cause of the Society were appointed Hon. Governors for Life :—

1835	Zachary Macaulay, Esq., London.
1836	John Bacon, Esq., Sidmouth, Devon.
„	Rev. H. A. Browne, A.M., Market Rasen, Lincs.
„	Henry Holland, Esq., Raithby, Lincs.
„	The Rev. John Paterson, D.D., Edinburgh.
„	Robert Ramsden, Esq., Carlton Hall, Notts.
1837	The Rev. George Scott, Stockholm.
1838	The Rev. John Elias, Anglesea.
„	The Rev. Carr J. Glyn, Witchampton, Dorset.
„	The Rev. E. T. M. Phillips, Hathern, Leicestershire.
1839	The Rev. John Birt, Manchester.
„	The Rev. Robert Frost, Manchester (in 1853 Secretary).
„	The Rev. J. H. Gurney, M.A., Lutterworth.
„	The Rev. J. T. Nottidge, Ipswich.
1847	The Rev. S. C. Wilks, M.A., Nursling, Hants.
1850	John Jackson, Ph.D., Kew.
1851	Captain John Pakenham, R.N.
1854	The Rev. John Babington, Cossington.
„	The Rev. William Burgess, Thorpe Kirby, Colchester.
„	The Rev. Dr. Henderson, East Sheen, Mortlake.
„	The Rev. E. H. Hoare, Barkby, Leicester.
„	The Rev. J. Angell James, Edgbaston, Birmingham.
„	The Rev. Joseph Jowett, Silk Willoughby, Sleaford.
„	The Rev. John Langley, Wallingford.
„	The Rev. T. A. Methuen, All Canning's, Devizes.
„	The Rev. H. W. Plumptre, Eastwood, Notts.
„	The Rev. R. Richards, Meivod, Montgomeryshire.
„	George Richardson, Esq., Newcastle-on-Tyne.

At the anniversary meeting of the last year of the period the following extract was read from a letter, addressed to the Society by the Archbishop of Canterbury :

"It has given me the greatest satisfaction to hear of

the flourishing circumstances in which, through God's blessing, the Bible Society is placed—a testimony of divine favour, which, I trust, will have its proper effect and increase the zeal of its supporters at a time when all our efforts are needed, that error may be confuted and Scriptural truth maintained."

CHAPTER XXXII

THE CONTINENTAL AGENCIES

The work of the Society on the Continent now claims our attention; and in the following pages we shall survey, as briefly as comprehensiveness will allow, the vast scope of its operations in the various countries of Europe.

As an indication of the magnitude and importance of these operations it may be mentioned that the grants voted by the Committee during this period amounted in the aggregate to £420,175—an average of £21,000 a year. Here too, however, as in the home figures, a sort of tidal periodicity is observable; and perhaps we shall best indicate the sustained character of the Society's enterprises if the twenty years be divided into quinquenniums.

I. 1835-1839	£ 88,574
II. 1840-1844	£106,595
III. 1845-1849	£114,410
IV. 1850-1854	£110,596

In reflecting on all that is involved in the expenditure of such large sums as these, let it not be forgotten that the British and Foreign Bible Society was not the only organisation at work for the spiritual benefit of Europe. The foreign Bible Societies, which seceded on account of the rejection of the Apocrypha, were still more or less actively engaged in disseminating the Word of Life.

Turning to France, it is to be observed that of the gross total voted to the Continent considerably more than

one-third, distributed in the subjoined proportions, was allocated to that country :—

The Agency at Paris	£144,022
The French and Foreign Bible Society. .	5021
Miscellaneous	597
	£149,640

The remarkable results produced by the employment of colportage formed in this period the principal feature of the Society's operations in France. We have already traced the growth of the system for Biblical purposes; it was reserved for M. Victor de Pressensé to enlarge its use and complete its efficiency. During the thirteen years of Professor Kieffer's management the issues of the agency amounted to 730,650 copies. In the next thirteen years that figure was doubled—with an excess of 68,000. In other words 1,529,784 copies were distributed; and of that large number 1,024,808 were scattered through the Departements by colporteurs.

Beginning in 1833-4 with an annual circulation of 55,000 volumes, Pressensé reached 120,000 in 1837. Up to that time the colporteurs belonged to other societies, and combined the distribution of the Scriptures with other objects. The Committee now determined to have men devoted exclusively to the purposes of the Bible Society, and in 1838 forty-four candidates were selected from a hundred who presented themselves. The concourse of applicants was itself a testimony to the progress of the Bible cause. "Not more than twenty years ago," Pressensé remarked, "it would have been a matter of the greatest difficulty to find only a dozen, properly qualified, even if they had been sought for in all the Churches in the country." In a few years the number was increased to seventy or eighty, and it seldom fell below that average. Frequently there were over a hundred, and in 1845 as many as one hundred and ten were

employed. The first of all the colporteurs who offered his services was originally a Roman Catholic, whose convictions had been changed solely by reading the Word of God; and singularly enough, the work of colportage was, with few exceptions, carried on by men who had forsaken Roman Catholicism, and become the zealous friends of the Bible through the study of copies bought from colporteurs. Among the staff of ninety-seven in the Jubilee Year, eighty had at one time been Roman Catholics. During Pressensé's management up to that point, from 280 to 300 persons had been in the employ of the agency, and "of this number," he wrote, "only the twentieth part were Protestants by birth; all the others were formerly Roman Catholics; and further, of this number there had not been more than a dozen who have not been equal to the requirements of their calling."

Devout, courageous, discreet men they were, to judge them by their letters and reports; exceptional men, one would call them, but for their frequency; well read in the Scriptures, with chapter and verse at their finger-ends; sympathetic, patient, sweet-tempered, of the true apostolic spirit; wise, too, in a degree not expected in men of their class ("It shall be given you what you shall speak"); not prompted by love of gain, for £3 a month, for the most part only during a portion of the year, was but moderate payment for long journeys, in all kinds of weather, in places where food and a night's lodging might be refused, where abuse and physical violence might be encountered, where the scoffer and the infidel were blatant, where the priest was often dangerously hostile, and even the law sometimes looked askance. They seem to have travelled everywhere, to have shrunk from no risk, difficulty, or distance. Before the close of the period they had traversed every Departement of France, and visited most of the parishes. They were men in the vigour of life—from five-and-twenty to forty years of age—and though at the best their calling was hard,

they were slow to abandon it. One of them, Ladam, a soldier of the "Petit Caporal's," died in Paris in 1846, after twenty-six years' service. In the Jubilee Year M. de Pressensé had with him a dozen who had been sixteen or seventeen years at the work. "It has now become a fact well known to the authorities," he wrote, "that the Bible colporteurs are men who on no account meddle with politics, and who commend themselves by an upright, peaceable, and exemplary course of conduct."

Could we but follow them in their wanderings! Here at nightfall in October is one who loses his way in the forest. The rain is pouring in torrents; the darkness thickens; and the wind blows with eerie voices among the trees, through which he stumbles. Suddenly a light glimmers; there is a forester's hut. He reaches it and looks in through the window. By the light of a splinter of pine a grey-headed man is reading to a woman and two young men sitting round the fire. On his entrance the old man gives him a seat by the hearth, and asks leave to finish his reading. As he listens the colporteur's heart beats fast; it is one of the Gospels. "You must excuse it," says the forester when he has finished, "that we did not suffer ourselves to be interrupted by your arrival: we were desirous of learning all that the Lord had to say to us this evening. It has been our custom to close the day in this way for the last nine years, and we are much attached to it." Nine years before, a colporteur had gone through the forest, and had sold a copy of the New Testament at this cottage.

Or it is a village on the sandy heaths of the south-west; and a poor woman is weeping distractedly over her dead son. On his breast lies his Bible. There she has laid it with the words, "If thou art really what my son said, bring him to life again, and I will worship thee." He had said it was a book that worked miracles; it had been his joy, his happiness. The colporteur listens, deeply moved,

then opens the book, and reads and explains; "I am the resurrection"; "Yea, Lord, I believe thou art Christ, the Son of God"; they kneel in prayer, and though the woman still weeps, it is without the anger of a rebellious heart.

Or it is a colporteur who has returned in tatters from a country where about all the farms there are two or three large dogs—"No, it was not brambles, but the dogs were very fierce; so I have been obliged to mend my garments a good deal"—and the good soul wonders, like George Fox, the first of all the Quakers, whether there may not be security and joy in a suit of leather.

Again it may be a travelling tinker, who, at the risk of being sent to the galleys for life, smuggles Bibles into Piedmont, with the aid of some young men of the town of Suze. He is discovered; a warrant is issued for his arrest; he hides among the rocks, is nearly frozen and starved to death in the snow, escapes into France by the contrabandists' tracks, and becomes a colporteur. Or perchance, a stocking-hawker, lost on the high Alps, is guided by a light to a châlet in the snows, is welcomed by the mountaineers to their fire, and hears a pastor from one of the churches in the valleys read and expound a chapter. Years pass, but he frequently recollects that night on the mountains. When he has grown old a colporteur offers him the New Testament. He recognises it—"the very book the minister read to us"—and welcomes it as a special gift from God. It is his constant companion; it leads him to seek out those who can join with him in prayer; it guides him to a neighbouring town where a colporteur is taking part in an important religious movement. "I am come with a view of joining you in serving the Lord in spirit and in truth."

It may be that the scene is the barricades in the four June days of 1848. One of the *Garde Mobile* falls back mortally wounded into the arms of an officer. "Take a

little book from my knapsack," says the dying man in a faint voice; "it is the Gospels, read it, and bear in mind my last words—it is the Word of God; it is that which can teach you the only sure way of salvation." A few months later the officer, stricken down by a malady contracted during the insurrection, is dying in a remote hamlet. A colporteur appears at his door, and offers him a Bible. "God Himself has sent you to prove a consolation to me in my last days." The story of the June days is told. "I read his book," says the officer, "I love his book. I am desirous of becoming acquainted with the whole of the Word of God."

Here is another scene. The colporteur goes through the streets of the little town. A troop of children follow from house to house, hooting and shouting. The vicar has been preaching against the godless wretches who go about infecting the country with their books. At the house of the priest the housekeeper receives him with a tempest of invective, shakes her fist in his face, retreats, and slams the door behind her.

By an odd combination of circumstances he is befriended, towards the close of the period, in certain country places. "Yes, I shall buy this book, for I see that this is—Uncle Tom's Bible." A translation of the *histoire saissisante* has carried the poor negro's sorrows and his love of the Bible into the homes of innumerable French *bourgeois;* and they are eager to have a copy of his Bible. In England incidents from *Uncle Tom's Cabin* are being depicted on plates and tea-things; here in France Uncle Tom says a good word for the colporteur. This is wormwood to the priests; they perceive the fact so clearly that in the newspapers attached to their cause the book is attacked with the most virulent criticism.

There are many individual exceptions, but, speaking broadly, the Roman Catholic clergy were angrily opposed

to the colporteurs, and to the organisation behind them. "There is hardly a sermon preached from the Romish pulpits," said the Rev. F. Monod, at the anniversary meeting in 1841, "wherein the circulation of the Bible is not attacked; hardly a charge given by a Bishop, in which there is not a paragraph against the Bible Society. They burn the Word of God when they can get hold of it; but where they burn one Bible we send one hundred; thither our colporteurs go next day, and are sure to sell ten times as many copies as have been burned in that place." Little cause for wonderment! The Paris Protestant Bible Society made the Protestants of France its especial care; the Paris Agency may be said to have been as specially intended for the benefit of the Roman Catholic population. Out of the grand total of 2,271,709 copies of the Scriptures issued by M. de Pressensé up to the Jubilee Year, 1,913,272 were De Sacy's version, and were distributed among Roman Catholics.

The effect was remarkable. In 1843 fifteen *communes* had been so awakened to the truth of the Gospel that evangelists were sent to satisfy their demand for instruction and guidance. In the following year the entire *commune* of Villefavard, in Haute Vienne, some six hundred souls, passed over with their mayor, their sometime *curé*, and their church to the Reformed worship. The church, which belonged to the people, was closed under seal by order of the Sub-Prefect; the priests had to say Mass at first in the open air, but no one attended; they converted a barn into a chapel, but the people held aloof. After repeated requests a minister of the Gospel was stationed at Villefavard; the seals were removed, and the church was thrown open for divine service. In vain two priests called down hail from heaven on the *commune*. Hail did fall a day or two later—it was July—but it did not touch the fields at Villefavard! In 1845 at Sens, a city of 10,000

inhabitants and the seat of an archbishopric, a Protestant minister was preaching under the very shadow of the Cathedral to a congregation drawn from all classes of society. After the flight of Louis Philippe in 1848, when the priests in some parts left their parishes, "our agents were called upon," said Professor Laharpe at the May meeting, "to come to the Catholic church, and there to speak about the Word of God, and there to offer their books for sale, and to expound that book to the attentive crowd."

"It is to the work of colportage, carried on by the British and Foreign Bible Society," wrote M. de Pressensé in the Jubilee Year, "that we may attribute the existence of all those great spheres of evangelisation which are now being cultivated with so much success by Evangelical Societies. . . . But it is not merely stations of evangelisation that the Bible colportage has succeeded in creating; it is the origin of a number of Protestant churches, now very firmly established; among the most important of which may be mentioned those gathered at Angers, Saumur, Tours, and Troyes."

On the 24th September 1853, one of the latest of these churches was opened at Alençon, with prayers, hymns, and a solemn reading of the Bible, in the presence of four hundred people. In stormy weather, and from places nearly twenty miles away, a score of these worshippers came in carts or on foot. In the afternoon another service was held for the baptism of two babes, the new-born lambs of the Alençon flock.

During this period there were other labourers in the field. For many years the Brothers Courtois, of Toulouse, were unflagging in their Bible operations. The Paris Protestant and the French and Foreign Bible Societies were contributing largely to the evangelisation of France. The distribution of the Scriptures by the latter society amounted

in 1834 to about 413,000 copies. Occasionally one catches a glimpse of French Auxiliaries—at Lyons, at Calais, and elsewhere. When opportunity offered, the Bible Society gave all of them encouragement, sympathy, and material assistance. As the period drew to a close it was estimated that there were as many Protestants in France as there had been before the Revocation of the Edict of Nantes.

Briefly to sum up the general results of M. de Pressensé's agency, there were distributed between 1834 and 1854, 2,381,583 copies of the Scriptures.

Of these, 1,721,716 were disposed of by colportage; 201,830 by religious societies; 182,033 by depôts; and 118,260 by casual sale. A considerable number of the copies sent to depôts, however, were confided to committees or trustworthy individuals, who were engaged in the work of colportage at their own expense, and in the case of sales the wealthy and benevolent frequently purchased large quantities for distribution among the poor. Schools received 143,824 volumes. As one looks at the returns regarding schools, one perceives what a political barometer they are. For instance, in 1848, the school supply rose from 853 to 4272; after the *coup d'état* in December 1851 the supply dropped to 30, and in the following December, when the Empire was restored, there is no demand for the Scriptures at all. The schools had fallen into the hands of the priests.

If we add to M. de Pressensé's issues the 730,650 copies disposed of by Professor Kieffer, we shall have a total of 3,112,233 Bibles and Testaments circulated by the Paris Agency from its beginning in 1820. Further, taking into account the copies sent into the country between 1805 and 1820, either directly by the Society, through various continental societies, or by means of the prisoners of the Napoleonic wars, it may be affirmed with little doubt that up to the end of the half century the Society distributed

not less than 4,000,000 copies of the Word of God in France.

Had good men needed human encouragement for persevering in their exertions in this direction, they might have found it in the words of the eminent statesman Guizot, who, perhaps, was paying a tribute to the efficacy of their labour as much as wishing God-speed to its continuance when he said—"Have full confidence in your work; it is essentially good, and corresponds with the greatest and most pressing interests and instincts of our times. . . . Christianity alone can give the spirit of order, resignation, and severe morality, without which our society cannot subsist, at least with a system of liberty."[1]

A casual allusion was made in the Second Period to the preparation of a Breton version of the New Testament. The subject had been brought under the notice of the Committee as early as 1814, and again pressed upon them five years later. In 1824 the Rev. David Jones, secretary of the Swansea Auxiliary, who had been commissioned to make inquiries, ascertained that no integral part of the Bible was to be found in Breton, either in print or MS. The services of a M. Legonidec, a Breton Roman Catholic of some literary distinction, were, however, available, and a version of the New Testament was begun. Mr Jones died during its progress, but the sheets were revised by the Rev. T. Price of Crickhowel, an eminent Celtic scholar, and in 1825 an edition of 1000 copies was completed at Angoulême, where M. Legonidec resided. A version of the Old Testament was similarly finished and revised in MS., but no part was ever committed to the press, for in the meanwhile it was discovered that, notwithstanding the excellence of its diction, the New Testament was far from

[1] Address at the anniversary meeting of the Protestant Bible Society of Paris, April 1850. M. Guizot was elected president of that society four years later.

being easily intelligible to the uneducated masses of the people of Brittany. The need of a translation was specially felt by the Protestant missionaries about 1834, and the Rev. J. Jenkins, a Glamorgan man, who was the agent of the Baptist Missionary Society at Morlaix, succeeded with Breton assistance in producing a version of the New Testament which met with general approval. An edition of 3000 copies was printed at Brest in 1847; depôts were established at Morlaix and Quimper; and two colporteurs were engaged in 1850 in exploring the arid heaths and the fruitful expanses of Finistère and the Côtes-du-Nord, all littered with the standing stones of antiquity and the broken calvaries of the Middle Ages.[1]

One other subject remains for notice. The special work decided on by the Committee, in favour of the French troops proceeding to the Crimea, began in August 1854, and terminated in March 1856. The result was the distribution of 65,112 copies of the Scriptures. But this was not all that was effected. On the fortress-island of Aix, some five miles off the dreary shore about Rochefort, 760 Russian prisoners were quartered; and to these the Society transmitted the consolation of the Gospel in the various tongues they spoke — Russ and Finnish, Polish, Swedish, and German; 740 copies were accepted with hearty thankfulness by officers and men. Strange to think how far, and through what dangers and suffering, some of these strangers may have been brought to a knowledge of the Word of Life!

We left Dr Pinkerton engrossed in the duties of his agency at Frankfort-on-the-Main — supervising the press, cheapening and improving paper and binding materials, despatching consignments of Scriptures, corresponding

[1] It was calculated at the Restoration, says Souvestre, that it would take 1,500,000 francs to make good the wayside crosses destroyed in 1793.—*Les Derniers Bretons*, p. 4.

with people in all parts of Central Europe (in 1834 he received 560 and wrote 628 letters), making frequent journeys, and even spending weeks in extensive tours.

Before entering on a survey of his operations, however, it will be convenient to give an account of an important measure which now engaged the attention of the Society. At the instance of a general officer of the Prussian Army, Mr Elsner, one of the secretaries of the Prussian Bible Society and an active correspondent of Dr Pinkerton's, applied for a large grant of Testaments for the troops. After mature deliberation the request was favourably answered, and the first distribution—among 140 regiments stationed in ninety-two towns—was so satisfactory that it proved the beginning of a system which extended over many years. On hearing of the arrival of the books, hundreds of soldiers presented themselves at the chaplain's residence at daybreak; the hall, staircase, and landing indoors, and the whole breadth of the street outside, were filled with soldiers, awaiting their turn in good order; and when they had been supplied they were often observed studying the sacred volume.

It had been originally proposed that the Society should bear half the cost of 36,000 copies, the soldiers paying a small sum, and the Prussian Bible Society becoming responsible for the rest, but after a time, the Crown Prince (a few years later Frederick William IV.) undertook to defray a fourth of the expense, the soldiers paid another fourth, the British and Foreign Bible Society provided for the remainder. Eight successive grants—amounting to £4467—were voted, and in 1854 the total number distributed was 366,000 copies, in part Bibles, but principally Testaments, in German, Polish, Lithuanian, and other languages.

In 1834 Dr Pinkerton travelled through Bavaria and Switzerland, visiting 47 correspondents and societies, forming 17 new depôts, and throwing into circulation 10,000

copies of the Scriptures. In Schwyz he came upon a typical instance of the effects of Roman Catholicism. Yearly 150,000 pilgrims, he learned, flocked to the great Abbey of Einsiedeln to pay their devotions before the shrine of Our Lady of the Hermits. On the church was inscribed the assurance "*Hic est plena remissio peccatorum a culpâ et a poenâ*," in reference to the plenary indulgence granted by Pope Pius VIII. Within the grated chapel of black marble stood the little black image of the Madonna and child—crowned with gold, attired in gold brocade, glittering with jewels—which was believed to date back to the time of Charlemagne. Zwingli, when parish priest in Einsiedeln, had inveighed with such fervour against indulgences, pilgrimages, and monastic vows, that for a time the shrine was deserted. But Zwingli had been long dead and forgotten; rows of tents again filled the wide square on the hill-side in front of the Abbey; descriptions of the image and the story of Meinrad were so much in request that twenty book-binders were kept constantly at work. And the Bible, or the New Testament? "This book is never inquired after here," Dr Pinkerton was told; "we are not permitted to sell such a book." "I left the place," he wrote, "without having been able to find a single Testament for sale in it, or a single person to aid our work."

In the following year he spent ten weeks in Saxony, Silesia, Prussian Poland, Lithuania, covering upwards of two thousand miles; and later in the season he travelled a thousand more in Lower Saxony and Westphalia. His absences on these tours necessitated increased exertions at Frankfort. During 1835, 50,926 copies of the Scriptures were issued to correspondents for distribution; and 25,000 copies, chiefly Testaments, in German, Lithuanian and Wendish were printed. The South of France, Switzerland, and parts of Italy attracted his energetic spirit in 1836. In

Geneva he found the Evangelical Society busily employed through their twenty-two colporteurs, in distributing the Bible in the home canton, and in twelve French Departements. An invitation to a committee meeting of the Geneva Bible Society he felt himself compelled to decline, as that body had recently taken part in circulating an edition of the New Testament (prepared by the company of pastors at Geneva) which not only contained notes but changes in the text wholly at variance with divine truth. The matter was reported to the Committee at home, and resulted in a complete severance of the connection between the two societies. Special encouragement was given to the Evangelical Society, and, as occasion required, considerable grants were voted in aid of its colportage. At Toulouse he saw Pastor Chabrand and the three Brothers Courtois, who had just received some 5000 copies from the Paris Agency, and were particularly interesting themselves in French emigrants embarking for Monte Video, Spain, and North Africa—in which last country the brothers had agents of their own.

In the year following, 1837, we find our pages lit up with a beautiful episode, which introduces us to the Countess of Reden, the first president of the Buchwald Bible Society, in Silesia, and one of Dr Pinkerton's earliest correspondents. The little society was founded by her husband, formerly Prussian Minister of State, on the 19th June 1815. (Waterloo had been lost and won the day before.) He died shortly afterwards, and the work which he had specially intrusted to her care was her great solace in the days of her bereavement. She was then at the age of forty-two, when with so many women Hope surrenders her place to Memory, and the stark losses of life are irremediable. The society was henceforth her world ; at first a limited world of ten towns, and about seventy villages, scattered in the green valleys and along the declivities of the majestic Giants'

Mountains, but as the kindly years went by the range of interest widened, and in 1837 the map showed from one hundred and twenty to one hundred and twenty-six places all connected with the society. "What an inconsiderable speck our little Buchwald forms; yet from it 40,000 persons have been supplied with the sacred volume!"

It was pleasant to think that she was taking up the tradition of the forgotten Bible Society which had flourished at Brieg, not many miles away, in the seventeenth century. That institution was founded in 1619 by Dorothea Sibylla, Duchess of Brieg—a kind of Ladies' Bible Association, ("the first ever formed anywhere," our Countess thought), which by quarterly subscriptions undertook to supply the poor with the Holy Scriptures. The Duchess ordered her intendant to obtain from the pastors a list of all the poor families in their parishes who were in want of the Bible, and the Association attended to their needs. When the good Duchess died her work seems to have died with her.[1]

And now, for a moment, we must pass from Buchwald to the Ziller Valley—the typical valley of the Tyrol, in which nature has so clustered together rock and pasture, water and fir-wood and glacier and the hearts of men, that when its people leave it they must either return or pine away of home-sickness. A large number of the inhabitants had been converted to Protestantism by reading the Bible, which had been widely circulated amongst them; and for many years they had been bitterly persecuted by the priests. They had been denied the sacraments; their children had

[1] About 1839 or 1840 a Bible Society was started at Brieg, and copies of a print of Duchess Dorothea Sibylla as a child were sold for the purpose of raising a sum from the interest of which twenty-four Bibles were to be distributed yearly to the poor, in the town hall at Brieg, on the 19th October, the birthday of the Duchess. This was not the only early Bible Society on the Continent. Würtemberg claims the honour of founding the first after the Reformation. It was formed in the second part of the 16th century, and was, indeed, in a degree, a foreign society, as its expressed purpose was to help poor and persecuted Protestants in Austria, Carinthia, Sclavonia, Croatia, etc.

been refused baptism; their young people marriage; their dead the rites of the grave. At length in 1837 an edict of the Estates of the Tyrol gave them the alternative of conforming to Popery, or of selling their property and quitting their native land for ever.

Sixty-three families, between four and five hundred souls, set forth on their sorrowful exodus. One of their number was sent to plead their cause with the King of Prussia, Frederick William III. Not in vain was the tale of their sufferings and destitution told. The good King generously allowed them to settle on part of his own estate at Erdmannsdorf, at the foot of the Giants' Mountains. One follows with a moved imagination that picturesque band of exiles for the faith, as they trudge—men, women, and little folk—along the weary frontier of Austria to their new home in Silesia. The King committed the care of their settlement to the Countess of Reden, and after many difficulties they were comfortably housed in their quaint Tyrolese cottages.

Erdmannsdorf! The name doubtless sprang from some old-world folk-tale of gnome or cave-man; now one associates it with the people who are said to die of nostalgia —the true earth-men. Still, Dr Pinkerton, when he visited them in 1843, perceived no signs of home-sickness. In more senses than one they had learned that we have not here an abiding city. "I was much gratified," he wrote, "to find them really well read in the Bible, and able to quote it with ease in support of their own principles."

Joseph John Gurney travelled in Silesia about the same date, and was received by the Countess "who lives in a château surrounded by a territory of her own, and who speaks English remarkably well." "Her appearance," he added, "reminded me strongly of the late Hannah More." He attended one of her Sabbath evening meetings. A large number of the Zillerthal peasantry were there; there,

too, were the King and Queen, the King's brother and the King's uncle—"quite a blaze of royalty."

Her ladyship was looking "much changed and reduced in body," when Pinkerton saw her in 1849; "but she was still carrying forward her works of benevolence." She was then seventy-six. At the Jubilee she was still occupying, at the age of eighty, the post which she had held for nearly forty years.

During one of his journeys in 1838 Dr Pinkerton was laid up with illness for seven weeks at Schwyz, but in the next year, though he had far from recovered, he was again afield. Some attempts were now made at colportage, but with scant success. The people were poor; the civil authorities obstructive; the Neologian clergy insisted on the Apocrypha. Two colporteurs were sent out, and returned, after three days' house to house visitation, without having sold a single copy. Another trial was made, and at the end of three days they had disposed of two Bibles and two Testaments. For some time yet the chief channels of distribution were the ministers of different confessions, who had the best means of knowing the wants of their people.

In Poland and Prussia the Society was deeply indebted to the missionaries of the Society for Promoting Christianity among the Jews, who, while attending to their specific work, were eager to assist the Bible cause in every direction. Among the Jews there was a strange air of unrest and expectancy. In Prussia there were few Jewish families, it was stated by a missionary, himself an Israelite, one or more of whose members or connections had not been baptized. Aged Gamaliels, their heads silvered by time, came to him at dusk, and conjured him to tell them what had convinced him of the truth of Christianity. And now as the year 1840 drew near, there was a general anticipation—founded on calculations made

by many Talmudists from data furnished by the prophecies in the Old Testament—that the Messiah was about to appear. One learned Talmudist even declared that if He did not appear in that year they were bound to believe that He must have already come, and that Jesus of Nazareth must have been He. How one's thoughts are carried back to that strange Council of Jews to consider the Scriptures concerning Christ, which was held on the Plain of Ageda, in Hungaria, just about two centuries before!

Hungary, by the way, was one of the regions which came within the range of Pinkerton's operations—"a far distant Protestant land," he described it, "which had been long deprived of seasonable supplies of the divine Word for its churches, families, and schools, and where many times ten thousand copies would be required before even the most pressing wants were relieved." In 1837 the Rev. Mr Wimmer, a Protestant minister, offered his services for the distribution of the Scriptures among his countrymen, and from slight beginnings the work gradually expanded to considerable dimensions. By 1842 several editions of the Bible and New Testament, in Hungarian, Bohemian and German—54,500 copies in all—had been printed at Güns, and with the assistance of more than two hundred Protestant clergymen, had been largely dispersed among the people. In many places, though these were poor almost beyond belief, they seemed eager to give their last kreutzer for the Word of Life. At that date 11,937 florins had been received for sales, and about 8000 florins were still outstanding.

Prisons, hospitals, schools, and the destitute were supplied gratis, and pocket Testaments were issued for the troops and travelling mechanics. Mr Wimmer made frequent excursions into the Carpathians, where, notwithstanding the opposition of certain of the pastors to the absence of the Apocrypha, the mountaineers were fain to

possess the Word of God. "The shepherd lives on a poor kind of oaten bread scarcely eatable, to which is added the whey left from making cheese. His minister, as poor as himself, is seldom so fortunate as to be able to collect his income within several years, though it amounts often to no more than £3 or £4 yearly. Yet it is precisely among these poor people that genuine piety and a warm adherence to the faith of their forefathers are to be found."

From year to year, from 10,000 to 12,000 copies were the average distribution; and when the political convulsions of 1848 suddenly put a stop to the work, thirteen editions of the Bible and five-and-twenty of the New Testament had been printed, and the total circulation amounted to 337,960 copies. On the eve of the revolution Mr Wimmer visited England with Dr Pinkerton, and was in high hopes of achieving still greater successes among the three millions of Protestants scattered through the Austrian dominions. He was authorised to prepare large editions of the Scriptures, and to engage colporteurs. Depôts were to have been established even in Vienna itself. But before these arrangements could be completed the storm burst.

We need not dwell on the Magyar struggle with Austria; Kossuth's proclamation of independence; Austrian defeats, Croatian defeats, Hungarian defeats; the irresistible march of Russia. In August 1849 Görgei, who had been appointed Dictator, surrendered unconditionally; Kossuth fled into Turkey; his colleague, Louis Batthyany, was tried and shot. Mr Wimmer, who appears to have been seriously implicated in the patriotic movement, was thenceforth an exile.

In the meantime the operations of the Frankfort Agency were conducted with energy and discretion. A change, however, was taking place in the spirit of the Roman Catholic priesthood. Some powerful influence was at work, which made it daily more difficult for them to live at peace

with Protestants, and withdrew them from their earlier co-operation in distributing the Scriptures. Under the surface political forces were in action, for it was observed that works were issuing from the press in Würtemberg, Baden, Bavaria, Saxony, and Prussia, not only advocating Roman Catholic claims with ability, but containing documents to which none but men in power could have access. Intolerant and oppressive measures were being enforced also in regard to mixed marriages;[1] and the distress and irritation which they produced prepared the way for the agitation that took place shortly afterwards.

In 1844 the exhibition of the "Holy Coat" at Treves excited a sharp protest from a priest named John Ronge, who, the year before, had been deprived of his chaplaincy at Grotthau on account of a tract, *Rome and the Chapter of Breslau*. His attack, and that of another priest, John Czerski, on the Bishop of Treves and the reputed relic attracted great attention; and a number of Roman Catholics, disgusted by the spectacle of the million of pilgrims[2] who for two months crowded the ancient city to venerate the incredible garment, united to form a Church purified from superstitious usages. Dr Pinkerton put himself in communication with the leaders of the party, with a view of

[1] "My aged father," said a lady of high rank to Dr Pinkerton, "is a strict Roman Catholic, and it would be more than he could bear were I to leave that communion. My husband is a Protestant, and my children are all educated in that faith; and for this reason alone the Bishop and clergy have for five years refused me the communion. The Bible I dare not read, for they strictly prohibit it."

[2] The number of pilgrims was set down at 1,100,000. The "Holy Coat," of which the earliest mention goes no further back than the last decade of the twelfth century, was asserted to be the "seamless vesture" of our Lord. The slab of porphyry on which the legionaries cast lots for it was (it is said) conveyed to Rome, but their example was lost on those who ought to have been the most anxious to preserve the integrity of such a relic. One portion of the "Coat" is preserved in the Cathedral of the Assumption at Moscow, another may be seen at St Praxed's church—"ever the church for peace"—at Rome. Division and dispersal, however, matter little in these cases. The Crown of Thorns is safe at Moscow; but one need go no further than Notre Dame at Paris, if one is curious to see it. The Sponge and the Reed are in Rome; they are also in Moscow; they are likewise among the treasures of Aix-la-Chapelle. These things cannot be explained: they can only be accepted with devout credence. A dozen years or so ago the "Holy Coat," if we remember rightly, was once more exhibited at Treves.

impressing on them the importance of a free distribution of the Scriptures among their people, and visited five of the new congregations in his neighbourhood. He was cordially welcomed, and the elders expressed their preference for Luther's version to any other.

The "German Catholic Church" held its first council in 1845; and in 1846 it had formed 200 parishes, with 60,000 adherents. It was not long, however, before the real significance of the movement unfolded itself. Most of the leaders made it clear that what they aimed at was not merely deliverance from the superstitions and tyranny of Rome, but emancipation from Christianity itself; and many of the members, finding that their path led to blank infidelity, returned to the Church of Rome, while the majority sank into a state of indifference or of frank irreligion. The more daring spirits took an active part in the revolutionary excitement of 1848, with serious consequences to themselves. Ronge fled to England; the third council was dissolved by the Prince of Köthen; in Austria and Bavaria the communities were suppressed; in Prussia the congregations, compromised by political agitation, were broken up, and their members placed under police supervision; and some years later the Church, which started with such brave promise of godly enlightenment, dwindled into an inconsiderable sect.[1]

One of the measures on which Dr Pinkerton was engaged about this time was the distribution of the Scriptures among the hotels at the popular watering-places near the Rhine, for the benefit of their frequenters. Some 800 copies were deposited in the apartments of the principal houses in Homburg, Wiesbaden, Schwalbach and Baden-Baden. The idea was afterwards applied in other parts of the Continent, and was to some extent carried out at home.

The eventful year, 1848, brought not only the agitation

[1] For its later history see Baring-Gould, *The Church in Germany*, pp. 377-8.

and peril of political changes, but an enlargement of civil liberty and bright and unexpected openings for Biblical work. By order of the Prussian Government colportage was freed from the restrictions which had gone far to make it impracticable, and the opportunity was seized with alacrity. The Prussian Bible Society at Berlin called upon all its ninety Auxiliaries to send out colporteurs into their respective fields of operation. A Home Mission, one of whose chief objects was the circulation of the Scriptures, was established, with Branches in every part of Protestant Germany. Dr Pinkerton himself started with fifteen able men, disposed of 26,699 copies in the first year, and reached a total of 99,282 by the end of 1850. The colporteur seemed afoot in all directions—in Baden-Baden, in the districts around Augsburg, at Elberfeld, at Weimar, in Saxony, in the Silesian country beloved by our Countess of Reden. He had his difficulties and discouragements, but on the whole his labours were successful, and at the close of the half century the system was growing in favour and usefulness.

The operations of the continental Bible Societies do not belong to this history, but it is interesting to note that in 1850 the Prussian Bible Society distributed 12,997 Bibles and 760 New Testaments; the receipts were £1660 and the expenditure was £1520. From the establishment of the society in 1814, it had thrown into circulation 417,745 Bibles and Testaments; and these, added to the 1,189,126 copies distributed by its Auxiliaries and Branches in the dominions of Prussia, formed a grand total of 1,606,871. In this figure no account is taken of 317,000 Testaments and more than 18,000 Bibles (without the Apocrypha) which, with the assistance of the King and his royal father, had up to that time been dispersed among the troops.

The aggregate issues from the Frankfort Agency, from

1830, when Dr Pinkerton took charge, to the end of the Jubilee Year amounted to 1,342,115 copies. There were never less than 30,000 volumes in the year; only in six instances less than 50,000; and in 1849—a year in which Lieut. Graydon too was busy in Switzerland, and the triple agency under Mr Tiddy was in full swing—they rose to 99,436. The money votes and other grants during the period reached the large sum of £93,010, of which £89,910 went to the Frankfort Agency, and £3100 to various correspondents and institutions in Germany.

We now pass to the triple agency, to which allusion has just been made. When Dr Pinkerton was first appointed to Frankfort, his jurisdiction extended from the French to the Russian frontier, included Belgium and Holland in the north, and in the south Switzerland and Northern Italy. In 1833 he made arrangements with the friends of the Society at Brussels, Liège, and other places, which, in spite of the general indifference that prevailed, led to an application for 1400 copies of the Scriptures. The Rev. Mr Cordes, of Geneva, during a tour in the following year, was still more successful. Small societies were formed at Brussels, Antwerp, and Ghent; Associations at Dour and in the neighbourhood of Ghent; and steps were taken for founding an institution at Liège. Several innkeepers consented to place the Scriptures in their apartments; and an English partner in a commercial house liberally supplied his work-people. Particular attention was drawn at this time to a young man, an agent of a West of England firm, who had sold between two and three hundred Flemish Testaments in a town in which Mr Cordes had been able to do nothing at all. This was William Pascoe Tiddy, who was appointed agent for Belgium in 1835, and who, for over eighteen years, promoted the cause of the Bible with exemplary zeal and discretion.

Exactly three centuries before—in 1535—Tindale had been strangled and burned at the stake at Vilvorde, six miles from Brussels; the memory of that martyrdom seemed to inspire the young man who was commissioned to continue his work. In the first twelve months Tiddy sold nearly 3000 volumes; in the second 11,218; in seven years 102,840, of which 93,090 were circulated by colporteurs. These figures, striking as they are, indicate only a portion of his success. By his example new life and vigour were aroused among lovers of the Bible. The Belgian and Foreign Society was revived. Fresh zeal animated the societies at Antwerp, Ghent, Tournai, Bruges. The Association at Dour was strengthened; Branches were formed at Pâturages and Labouverie; and in other places similar organisations sprang up, and were afterwards combined under the name Association Biblique pour la Belgique. Bible meetings followed — stirring incidents which excited lively interest in the towns and villages. 1842 was memorable for one of the most remarkable of the series. M. de Pressensé and the Rev. Dr Malan, of Geneva, accompanied Mr Tiddy, and meetings were held at Brussels, Labouverie, Pâturages, Dour, Mons, Liège, Charleroi. The places were crowded, and the people—for the most part Roman Catholics who had benefited by the reading of the Scriptures—testified by their hospitality and their contributions how much their hearts were moved and delighted. To Dr Malan it seemed as though "the days of the Reformers had come again; he was convinced nothing of a similar kind had taken place since their time."

In many places the Bible had hitherto been not only a sealed book; it was a book unknown. Everywhere it was a book forbidden. In 1817 not one could be found in the shops of Antwerp. "In 1836," wrote Mr Tiddy, "I could not find one in Bruges. I have even been told

that before 1830 a bookseller scarcely dared put a Bible in his shop-window." Where it was known, it was the property of several persons who had joined in subscription for it, and sent one of their number into Holland to purchase it. One such copy, which cost 42 francs, was presented to the Library of the Society. Another was seized by the priests. It was the only one in the village; the owners hid it by day; at night they took it with them into the woods, hung a lantern to the branch of a tree and read it. They also sang the Psalms of David to song tunes, to deceive any one who might overhear them. Great was the wrath of the priests, for all their search for the evil book had been fruitless. One day, however, accompanied by the *gendarmes*, they went to a house when the men were at work and the women at market. Only a child of ten was left to take care of the babe in the cradle. Again the search proved useless, and the inquisitors were departing when one of the *gendarmes* stayed them. "Let us go back; I noticed that the girl sat by the cradle and rocked it continually, whether the child was asleep or not." They returned; the babe was taken out of the cradle, and under its bed of straw the Bible was found—to the bitter grief of the little nurse, to the indignation and sorrow of the poor peasants when they reached home.

Happy contrast! At the end of five years there were few villages into which the Bible had not penetrated; "and many a family assembled around the Word of Life in the evenings, when the labours of the day were over. . . . Even little children could now tell what Bibles were." This marked change had not been effected without opposition. The Bishop of Bruges fulminated in 1836: "Bibles translated into the vulgar tongue — translated? nay, abominably mutilated by sacrilegious hands.—Clergy, to your duty!—Ye faithful, beware the snares of the Bible Society!

—Buy not, accept not as a gift, any of the books of the Society!" In 1837 his brother of Ghent fulminated. In 1838 more thunders from Bruges: "Subtle machinations—impious projects—an Anti-Christian Society—a Society hostile alike to God and Holy Church—sacrilegious temerity—whole books cut out—the world inundated with heretical Bibles; wherefore, severe prohibition against purchase, acceptance, retention of Bible, Bible Commentary, any book whatever issued by the Society." Then came the Bishop of Liège; and in 1841 the Cardinal Archbishop spoke with the large utterance of a Prince of the Church.

Needless to say, these denunciations and prohibitions, reiterated by the lower clergy, produced an effect probably neither unexpected nor unwished for. The colporteurs were insulted, threatened, hustled; their books were stolen, snatched, torn to fragments, burnt before their faces. "Poor Waersegers very narrowly escaped with his life; six hundred persons surrounded him in the market [at Tournai, one gathers]; upset his books; threw down those who had the courage to buy; set two books on fire stuck to a pole, but, finding they would not burn fast enough, dipped them in turpentine. The police refused to do their duty, and a few *gendarmes* rescued Waersegers." So disgusted were some cavalry officers, that they publicly bought the Bible from the colporteur, and offered to call out their troop if the *gendarmes* needed their help.

Still, in spite of anathemas, of scoffs, of brute violence, the Bible was sold—on one occasion as many as 222 in a day; was read, moved the heart, opened the eyes; converted even the priest into a minister. Where the colporteur went the evangelist followed; mission stations were opened, congregations formed, churches built. An Evangelical Society, similar to those of France and Switzerland, was formed for Belgium, and completed the work shaped to its hands. At its annual meeting in 1852 Mr Phillips (the

agent for Wales) met about 250 persons, Protestants from Brussels and the neighbouring towns, and pastors and representatives from sixteen different congregations scattered through Belgium.

It was much to accomplish in a country so completely Roman Catholic, among a people so long trained to obedience that their Archbishop, in commending a society for the propagation of religious literature, did not hesitate to say that its object was "to offer to the faithful devotional books to read, so that they may have *no occasion* to read the Bible." The hostility of the Church continued unabated; sermons were published against the reading of the Scriptures; a *Life of Christ* was issued as "an Antidote to the Distribution of heretical Bibles." To the vacant see of Bruges in the course of time succeeded the author of two volumes which appeared against the Society in 1848, and in 1853 the new prelate issued a pastoral as inimical as the denunciations of his predecessor. In the circumstances it is not surprising, after the distribution which had taken place, that the sales latterly were not on the large scale of the earlier years, and that fewer colporteurs were required.

Mr Tiddy was not a man to sit with folded hands in front of difficulties and discouragements. Holland offered him an enlarged field for his activity, and in 1842, with the sanction of the Committee, he visited the Netherlands Bible Society for the purpose of concerting a scheme of colportage. Holland was a Protestant country, and the Netherlands Society which, it will be remembered, was founded in 1814, had with its eighty Auxiliaries distributed not far from 300,000 copies. It had shown no lack of enterprise or zeal. It had its Branches in Surinam, in the East Indies, in Java, in the Banda Sea. It had taken part in the work of Oriental translation, and at that moment was engaged in a Javanese version of the Bible. Still it had not adopted colportage at home, and the experiment was worth a trial.

Mr Tiddy was well received, and though some doubts of the expediency and the practicability of the proposal were expressed, no objection was raised. Five colporteurs were sent out—some of them under the supervision of the local societies—and an immediate demand was excited among both Roman Catholics and Protestants. In five weeks nearly 10,000 volumes were sold. "Had we had 20,000 more," wrote Mr Tiddy, "they would have been easily disposed of." In the second year, ending March 1845, the issues amounted to 16,155; in the next to 76,515—the largest annual distribution. In seven years over 260,000 copies had been put into circulation, including 50,000 disposed of to Roman Catholics.

From that date there was some decline. Like his episcopal brethren in Belgium, the Bishop of Dardanie launched his lightnings against the Evil One, who (in the guise of the Bible Society) was seeking "to destroy the root of the tree of eternal life." On the other hand, the Netherlands Society took advantage of the improvements in the kind and quality of the books, and the reduction of prices, which had given Mr Tiddy's agency such sudden popularity, and adopted new plans to compete with its friendly rivalry. Obstructed thus in one direction and, in a measure, superseded in another, Mr Tiddy looked abroad for yet a third field for his energies.

Beyond the eastern border lay the Rhine Provinces, with Cologne, at a convenient distance from Frankfort, as a flourishing centre for a depôt and a company of colporteurs. Here Mr Tiddy began operations in the autumn of 1847. By the end of March 9493 copies had been distributed; in the following year 26,878, of which 12,044 were sold from the depôt and 14,834 by colporteurs; in the next twelve months, 46,615. The colporteurs covered a wide area towards the north—Oldenberg, Bremen, Bremerhaven, Holstein, Lübeck, Mecklenburg, Hamburg, Hanover, and

other parts of Germany. Their success among the Roman Catholics was remarkable. A first edition of Kistemaker's New Testament—10,000 copies—was exhausted in a few months, and a second edition met with a ready and constant sale.

Opposition was, of course, encountered. Many of the Protestant ministers were as hostile to the omission of the Apocrypha as the Roman Catholic clergy themselves professed to be. In June 1850, at a conference of pastors it was resolved to form a Mecklenburg Bible Society, "for the purpose of preventing the apocryphal books being taken away from the national [Lutheran] Church." Hostility, too, had sprung up among the Roman Catholics. At first many priests had sent the school children to buy the New Testament, but apparently other influences now prevailed, and, though the volume had been approved by the Bishop of Münster, instances were not wanting in which it had been burned by priests, and by the laity in obedience to their orders. Nevertheless, in that year, the circulation was 55,082.

Here, as elsewhere, many interesting things might be told of the colporteurs, who were alternately blessed and banned; driven angrily from the doors and gladly welcomed; cursed, book and body to-day, and to-morrow given money so that some poor person who could not afford the price might be supplied with Bible or Testament. One illustration let us preserve of the desire of many for the Word of Life. "Two shepherds came to my inn to buy some Bibles. The landlord accosted them: 'Where do you come from with your great dogs?' 'From Malchendorff.' 'That is a long way; the night is dark, and a bad road too, in such a snowstorm.' 'That is nothing at all; we don't mind that. We want to know where the man is with his Bibles, for when we came home with our sheep he had left the village. We first went to Gross-Wustenfelde, and

met a man, who informed us that the colporteur was gone to Belitz; else we had been here before.' I then asked them if they had no Bible. 'Not since we left school,' was their answer. The landlord here interrupted them: 'Oh, you can do without a Bible.' 'You can, perhaps,' replied the shepherds, 'but we cannot; and such Bibles we cannot get every day.' 'I see,' said I to the landlord, 'you do not care about the Bible; look at these men's clothes and boots; they show how much trouble has been taken to obtain the precious Word of God. It may prove a lamp to their feet and a light to their path in the hour of death.' The shepherds marched off quite pleased with their treasure, and the dogs began to bark as if they too were glad."

For one man, however active and zealous, this triple agency would have been an unmanageable charge. Mr Tiddy had at Amsterdam a devoted assistant, first in Mr Chevalier, afterwards in Mr Van der Bom, and another at Cologne in Mr Edward Millard. When the latter was called away to undertake similar work in Austria, he was succeeded by his brother, who discharged his duties with equal care and diligence. In one of Mr Millard's last letters from Cologne he relates an incident, which, trifling as it is, clings to the memory. A girl of fifteen used to go every morning to the depôt, to read a chapter in the Bible which was placed open in the window. A fresh leaf was turned daily; at half past nine the girl would arrive, devote her attention to the new portion, and then hasten away. "This lasted about three months. Afterwards she was not seen. She may have been taken off by the cholera, which was violent at that time in Cologne. Perhaps we shall find the sequel to this simple story in a better world."

The relative importance of the three centres of the agency is fairly indicated by the issues in the last year of the

half century. From the Brussels depôt the distribution was 6554 copies; from the depôt at Amsterdam, 27,789 copies; from that at Cologne, 68,722; in all, 29,372 Bibles, 68,843 Testaments, 4850 Portions, a total of 103,065 copies.

Up to March 1854, the issues from the three depôts during the whole period were as follows:—

Brussels, from September 1835 .	202,865 vols.
Amsterdam, from January 1844 .	354,478 ,,
Cologne, from July 1847 . .	342,225 ,,
	899,568 vols.

These figures do not include a large number of copies —107,745 in the last three years of the period—supplied to other depôts, or forwarded to Earl Street. At an early date after his establishment at Brussels, Mr Tiddy applied himself to the production of books in which economy should combine with better quality and artistic beauty. He succeeded beyond expectation; the volumes published under his management soon bore away the palm for excellence in Holland, France, and Germany, and no doubt helped by their attractiveness to swell the large sales which took place wherever they appeared. During his agency the editions which he printed in Flemish, French, German, and Dutch exceeded half a million copies.

The grants to the triple agency, together with a few small miscellaneous votes, amounted to £55,306.

Mr Tiddy accepted the ministry of a congregation near London, and his connection with the Society as a continental agent closed with the Jubilee Year. One of his last official acts was the distribution of the Jubilee Memorial grant of Scriptures to the poor congregations, schools, hospitals, alms-houses and prisons in Holland and the Rhine Provinces. One specially pleasing detail

was a small money grant from the Jubilee Benevolent Fund to the widow of Osée Derbecq, "the Prince of Colporteurs," who died of consumption in 1851. He was appointed by Mr Tiddy in 1839, and during eleven years of service had distributed at least 18,000 volumes, and offered the Word of Life to more than 200,000 persons. His health failed in June 1847, but in spite of illness he toiled on till September 1848; then he got an ass to carry his beloved books, and trudged on beside it as long as he was able. "I thank you much," wrote Mme. Derbecq, "for remembering my dear children and myself to the Committee. . . . . The evening before your letter came I had but five francs in the house. I had already been obliged to borrow two hundred since my husband's death. . . . . My father said, 'Let us pray, child, and God will act.' On the morrow we received your affectionate letter, containing the good news. Neither my father nor myself could restrain our tears of gratitude for God's goodness to us, who are frequently ungrateful to Him."[1]

Mr John Kirkpatrick, who had been clerk under Mr Tiddy, was appointed to succeed him; Mr Van der Bom remained in charge at Amsterdam; and Mr N. B. Millard at Cologne.

The exile of the Rev. Mr Wimmer at the close of the Hungarian war of independence was the cause of Edward Millard's withdrawal from Cologne. After two extensive journeys of inquiry and personal observation, he was commissioned as agent, in October 1850, to attempt a renewal of the Society's operations in the Austrian dominions. On his arrival at Vienna, he put himself in communication with

[1] Mme. Derbecq was the daughter of M. Maton, the first evangelist at Labouverie. From 1841 half of his stipend had been provided by the Rev. Carr J. Glyn, the beloved rector of Witchampton, in whom Mme. Derbecq found a staunch and generous friend. At the time of the Society's Jubilee Mr Glyn most zealously advocated the formation of the Benevolent Fund, and to the end he was constantly pleading for its more liberal support.

the authorities, who, while they objected to any personal efforts, permitted him to use the book trade and the ordinary methods of publication. He proceeded to print the Scriptures in German, Bohemian, and Hungarian, and distributed 6965 copies in the first six months of his residence. Larger editions were put to press, and were rapidly taken up. The people, who had been born under the star of passive obedience, seemed to be awakening to the charter of their spiritual freedom; "multitudes were now in possession of the sacred Scriptures, who only a short while ago scarcely knew that God had spoken in time past unto the fathers by the prophets, and in these last days unto us by His Son"; in the poorest parts of the country there was a very hunger for the Word of God. Within eighteen months 36,328 volumes were circulated.

Twenty-five thousand were in course of completion, when the Government interposed. The Bible was denounced from the pulpits; Rome, as of old, was all-powerful; the depôts at Güns, Pesth, Vienna, were put under the seal of the police. Millard appealed to the Earl of Westmorland, the British ambassador; at home a deputation waited on the Secretary for Foreign Affairs. Lord Malmesbury expressed his willingness to do all in his power, and to support the Society's claim for indemnity for loss of property. The Austrian Government steadily refused to do more than resign the depôts with their contents, on condition that the books were at once removed from Austrian territory. The intolerant power which drove hundreds of godly men from their homes in the Zillerthal was little likely to scruple about deporting mere books. Two hundred and four bales and 125 cases containing 58,087 Bibles and Testaments, bound or in sheets, were escorted beyond the frontier by a detachment of the *gendarmerie*, "amidst the unavailing tears and sighs of tens of thousands of the people."

£3925 had been expended on the enterprise; 41,659 volumes had been distributed.

The banished books were conveyed to Breslau, where Mr Millard opened a depôt in a freer if less promising field. Colporteurs were sent out, and in three months over 5000 copies were disposed of. He encountered many objections, from Protestants and Roman Catholics alike, on the ground of the Apocrypha. At one place the colporteur was charged with being Antichrist, because "he had mutilated the Bible"; at another the pastor "blamed us very much; we were sinning against the Church." One schoolmaster "could not understand why these good books were left out"; another could not do without the Apocrypha—"the best part of the book." Yet a better knowledge was not wholly wanting. "Well, but what though the apocryphal books are not in these Bibles," said one young girl; "they do not belong to the Bible." "And do you know the difference?" asked the colporteur. "To be sure I do; it is written over them that they are *not* equal to the Word of God, and so we cannot take them to be true."

A still greater difficulty was the contempt, indifference, and spiritual apathy met with in all directions. "The rich folks," wrote one of the colporteurs, "were very unkind to me; the burgomaster scolded me; the sheriff said, 'Oh, we have got a long way ahead of the Bible.'" There were nevertheless consolations. A pastor who would not suffer a Bible without the Apocrypha to remain under his roof came to a better mind, bought copies, and ordered more, to start a depôt. Among the people, too, many were moved to a more serious thought of the life beyond this. In the two years of his agency at Breslau (up to March 1854) Mr Millard distributed 34,750 volumes.

In the summer of 1852 Mr Phillips travelled on the Continent. Noting, as he passed, "the gorgeous churches,

the numerous long-robed, shovel-hatted priests, the fête-loving, pleasure-seeking people" of Belgium, he visited Mr Tiddy at Brussels; inspected with delight the depôt and the large printing and binding establishment at Cologne, assisted at the formation of an Auxiliary Bible Society at Hamburg; and passed on to Berlin. There he met Mr Millard, worn and haggard with his anxieties and sufferings in Austria—"no longer the strong man I had seen at Cologne in 1847"; and the old Prussian correspondent, Mr Elsner, now seventy-four, and quite blind, but young of heart and alert of brain.[1] At Frankfort-on-the-Main he spent an evening with Dr Pinkerton, and "found our veteran friend still favoured with bodily health and mental vigour."

"Alas, for these grey shadows" of the strong men of the earlier years. *Mentem mortalia tangunt.* Yet of all men these least would have wished for the sympathy that one gives to age, failing activity, precarious health, blindness. In their beloved Society they found immortal youth, unfailing energy, and the eyelids of the morning.

[1] Apart from the £44,000 voted for the benefit of the troops, grants to the value of £906, voted to Prussia, were administered chiefly by Mr Elsner.

CHAPTER XXXIII

DENMARK AND SCANDINAVIA

PURSUING our survey of the Continent, we turn to the countries of the North.

In Denmark, it will be remembered, the decision as to the Apocrypha put a close to direct co-operation on the part of the Danish and Sleswick-Holstein Bible Societies. A friendly regard, nevertheless, subsisted; their reports were regularly sent; occasional kindly communications passed; and at the Jubilee the Danish Society gave expression to its congratulations in a memorial signed by its president and principal officers.

The operations of the British and Foreign Bible Society, however, were practically restricted to the personal agency of the Rev. P. Röntgen, of Christianfeld, and Mr Reiche, of Sleswick. The grants administered by them during the period amounted to £747.

In the summer of 1843 Dr Henderson revisited Copenhagen. Thirty-six years had gone by since the spire of the beautiful Lady Church blazed like a gigantic torch over the beleaguered town and Lord Gambier's ships. "Most of those whom I formerly knew, and who co-operated with me in forming the Danish Bible Society," he wrote, "have gone into the eternal world; and the few who remain must, in the course of nature, soon follow." In many parts of the country he found the Bible was daily read in the schools, meetings were held for prayer and Scripture-reading, and in the churches a portion of the Lord's Day was set aside for

the public reading and elucidation of the divine Book. The people had turned in considerable numbers from the infidel philosophy which at one time threatened to destroy the very root of belief in revelation. At Elsinore he was met by Finn Magnussen and the Icelanders resident in the town or attending the University, who presented an address, expressing their kind remembrance of his sojourn in Iceland, "as the almoner of your bounty to its inhabitants."

In the changes which followed the hostilities occasioned by the revolt of Sleswick and Holstein in 1849 Mr Reiche was driven from his post, but not before he had rendered valuable service to the sufferers from the war. For several months his wife had superintended the wards of the ducal palace, where the sick and wounded of both armies were lodged, and the New Testament and the Psalms eased many a bed of pain, and brightened dying eyes.

The war had provided Mr Röntgen, too, with many sad opportunities of distributing the Scriptures. Twenty years had elapsed since he first took an interest in the work, and in the interval he had put in circulation 12,842 copies in different parts of the country. He removed to Königsberg in 1851, and the post of correspondent was occupied by his successor, the Rev. Mr Wied.

At the Jubilee the issues of the Danish Bible Society, from its formation in 1814, amounted to 203,262 volumes.

In the Scandinavian peninsula the work of the British and Foreign Bible Society was conducted through the agencies which Dr Paterson organised in the course of his visit in 1832. By far the most important of these was that of Stockholm, whose indefatigable secretary, Mr Keyser, was assisted by the Rev. George Scott, Wesleyan missionary and minister in the Swedish capital, until his return to this country in 1844.

By the close of 1834 the agency had circulated 38,857

Bibles and Testaments, and printed 11,000 Bibles and 45,000 Testaments, including 15,000 volumes for the benefit of Finland. There was still a great dearth of the Scriptures in many quarters—12,295 families in the diocese of Skara, 15,000 in that of Wexiö, 12,000 in that of Carlstad were destitute. Their appeal was not in vain, and in 1839 the circulation had exceeded 100,000 copies, and the expenditure had absorbed £8000.

But while so many were eager for the Word of Life, the provinces of Helsingland and Småland, at least equally destitute, were closed, by episcopal adhesion to the Apocrypha, against the canonical Bible. How in these provinces also the agency at length obtained an opportunity of reaching the people, we shall see presently.

In 1840 Dr Wingård, sometime Bishop of Gothenburg, was raised to the primacy. One of his early acts as Archbishop was to thank the Society for their liberality to his former diocese, and to request their benevolence on behalf of Upsala—a request to which only one answer was possible.

In the year following was celebrated the tercentenary of the first printed edition of the Swedish Bible[1]—a happy coincidence, for many of the clergy, in honour of the occasion, began a course of Biblical exposition and instruction, and thus prepared their flocks to meet the insidious teachings of Strauss's *Das Leben Jesu*, a popular summary of which was published before the end of the year. This attempt, too successful though it was with doubting minds, roused the piety and orthodoxy of the land, and called forth a vigorous protest from both the people and their

[1] Published at Upsala, 1541, with the Apocrypha. The Old Testament translated from Luther's version of 1534 by the brothers Laurentius and Olaus Petri; the New Testament, that undertaken in 1523 (published in 1526) by Laurentius Andreae, afterwards Chancellor of the kingdom, under command of Gustavus Vasa, who ordered the (Roman Catholic) Archbishop of Upsala to make a version, so that "comparison of the two might afford an easier access to the truth." The Archbishop obeyed, but to evade publication he fled to Rome, where he died in 1544. The King himself died (1560), just as his son Erik was about to sail for England as a wooer of our Queen Elizabeth,

pastors. And who can doubt that a beneficent influence was exercised by the royal example? For the anniversary of the Swedish Society was attended by the Crown Prince and his eldest son, Charles, Duke of Skania; and at Easter the King, the Crown Prince, and the Duke—three generations of the royal house—received the sacrament of the Lord's Supper together.

From 1839 the system of colportage had been tentatively used, and with considerable success. A little later the American Bible Society had granted the agency £300 to be expended in Scriptures for the very poor, chiefly seafarers, and those in the larger cities who desired to obtain but had not the means of buying Bible or Testament; and the American Seamen's Society employed, among the shipping at Stockholm and Gothenburg, two zealous sailors, who afterwards laboured in the service of the agency with excellent results.

In 1842 a notable change took place in the hitherto inaccessible provinces of Helsingland and Småland. A revival of religion, due chiefly to "God's blessing on the prudent and zealous labours of a devoted young peasant employed as a colporteur," spread through Helsingland. There was now "no need of exhorting the people to apply to the agency; they voluntarily and earnestly appealed for grants." The colporteur passed on into the wild districts on the border between Sweden and Norway, but the awakening of the spirit still continued. "The venerable and beloved pastor," wrote a correspondent, "was at a loss on account of the great draught of fishes. He had daily to keep the church open, to meet, converse, and pray with the many who came weeping and asking the way to Zion. The old man's heart overflowed with joy while he recounted to me the dealings of the Lord."

Småland, which had seemed shut beyond hope through the determination of the Bishop not to sanction any general

distribution by his clergy—Småland in its destitution, for 15,000 householders had no copy of the Scriptures—"was marvellously opened without the aid of the Bishop."

At this point we come upon one of those strange crises of pseudo-religious excitement which, in more exaggerated forms, gave expression to the perturbed misery and spiritual dread of the Middle Ages. In Sweden it was spoken of as "the preaching girls," or "the preaching sickness." Dr Butsch, Bishop of Skara, reported on it to the Primate,[1] and found it a somewhat bewildering business. Among the peasantry some believed it to be a divine warning, others a demoniacal malady; for his own part, he regarded it as a disease primarily physical, allied to the phenomena of animal magnetism, and susceptible of medical treatment ("sudorifics and purgatives, blistering, bleeding, etc."). In the Skara diocese between two and three thousand persons were affected. The symptoms were trembling, shivering, quaking, cataleptic falls and trances, preaching and hymn-singing, an abhorrence of dancing, maypoles, rings, and crooked combs—the last perversity of the vain heart. Girls from eight to twelve years were among the preachers; children went about singing the "so-called hymns of Zion"; young people in groups sang No. 491 of the Swedish Hymnal "nearly in the same tune as that of an old popular ballad." Whatever the cause, or the manifestations, of the disease, the Bishop acknowledged that it had "produced even among the healthy a very general religious movement." A "real change of mind" had, in many cases, shown itself, not only in a disposition to attend religious meetings, but in a more diligent reading of the Bible, and in an improved way of living. Many new correspondents applied to the agency for grants, and the Word of God brought sobriety of mind and serenity of heart to the sensitive and emotional people who fared hard in the oak-fringed hamlets

[1] Wingård, *Review of the Church of Christ*, pp. 275-305.

scattered among the heaths and marshes, the barren rocks and immense pine-forests of Småland.[1] By the end of the year the circulation of the agency had reached the total of 184,640 Bibles and Testaments.

On the suggestion of the Rev. George Scott, the Society undertook, in 1844, a "diamond" edition in Roman type—10,000 copies—of the Swedish New Testament, which was printed at the Oxford University press. Six thousand were immediately bought up; a second edition of 10,000 was put to press in the following year, and 20,000 copies of a "pearl" Bible, in the same portable size, were printed. The convenience and beauty of these books were specially appreciated by the upper classes.

In September 1847 died the venerable Count Rosenblad, in his ninetieth year. He had served under five kings, and for thirty-three years had presided over the Swedish Bible Society, which, during that time, had distributed over 650,000 copies of the Scriptures.

The year 1849 marked a stage in the Bible history of Sweden. The united circulation of the Swedish Society

[1] A few years later a much more serious disorder broke out among the Lapps, whose temperament seems to be peculiarly susceptible to the aberrations of intense religious excitement. The events occurred at Koutokæino, on the Alten River, some 60 miles in direct line from the head of Alten Fjord. The excitement is said to have sprung out of the revival preaching of the celebrated Pastor Låstadius in 1845. In 1847 some of his disciples stationed themselves at Koutokæino, and the next winter the religious emotions of the people assumed the most extravagant forms. In 1849 a number of the Lapps took the title of "Saints," saw visions, denounced the pastors and the authorities as agents of the Evil One, declared themselves sinless and impeccable—certain of the more insane went further still—and then broke into tents and houses, stripped the inmates, and whipped them into repentance. In 1851 the Bishop sent a clergyman (Herr Stockfleth) to restrain them; a leading spirit was arrested; the Bishop and a high commissioner arrived early in 1852; twenty-two persons were imprisoned, and peace seemed to be restored. In the autumn the storm broke out afresh; the Sheriff of Koutokæino was murdered; a merchant met the same fate, and his house was plundered and set on fire; the new vicar was brutally maltreated; and the manse besieged by a howling mob. Happily, a rescue party arrived, armed with fire-arms and birch-staves, and the Saints were shot down or beaten off. Thirty-three persons were afterwards tried for murder, arson and robbery. Aslak Hætta, (twenty-eight, "the King and God of the Lapps,") and Mons Somby (twenty-seven) were executed. Lars Hætta (eighteen) was spared and sent to penal servitude for life. In the House of Correction at Christiania Hætta endeavoured to expiate the crimes of his misguided youth by translating the Bible into his mother tongue.—See Tromholt, *Under the Rays of the Aurora Borealis*.

and the agency exceeded the million. At the anniversary meeting of the Swedish Society King Oscar and his four sons were present, and the great hall, capable of holding 900 people, was completely filled. The proceedings lasted three and a half hours, but his Majesty remained till the close, examined the various editions of the Swedish Scriptures, and was much pleased with the version of St Luke for the blind. The Swedish Bible Society had circulated from the beginning 150,328 Bibles and 488,099 Testaments—638,427 copies; the Stockholm Agency, 103,319 Bibles and 313,341 Testaments—416,660 copies; an aggregate of 1,055,087.

The prolonged illness and death of Mr Keyser, the old and devoted secretary of the agency, entailed a period of confusion and inaction; but in the summer of 1853 Mr Knolleke, the Assistant Foreign Secretary at Earl Street, visited Stockholm, where he received a cordial welcome from Count Snoilsky, the treasurer of the Swedish Society, and other influential members. The agency was re-organised, and a successor to Mr Keyser was found in the minister of the German church in Stockholm, the Rev. Mr Rohtlieb. One of the earliest measures taken was an arrangement to supply the Swedish Army with the New Testament. The authorities gave their approval, and the agency was instructed to print a special edition of 12,000. At the close of the half century, the distribution of the Scriptures in Sweden stood as follows:—

The Stockholm Agency . .	130,826 Bibles;	452,336 Testaments
The Swedish Bible Society . .	154,022 ,,	522,900 ,,
	284,848 Bibles;	975,236 Testaments

a total of 1,260,084 copies, of which 583,162 were issued by the agency, and 676,922 by the Swedish Society.

In the meanwhile, in Norway, a country more sparsely populated, difficult of access, and in many parts completely isolated in winter, the work was diligently pursued by the agency at Christiania, with its Branches at Christiansand, Stavanger, Bergen, and Trondhjem. In 1835-6 the first two editions of the Bible — 10,000 copies — and the first three of the New Testament — 15,000 copies — were completed. Throughout this period the Society at home sanctioned thirteen editions (5000 copies each) of the New Testament and four of the Bible.

Little is reported of the Norwegian Bible Society, but it was continuing its labours, and in 1839 an edition of the entire New Testament in Lapp or Kwain was passing through the press.

Four years later the Bergen Agency, after having sold 589 and distributed gratis 189 copies of the Scriptures, closed their account, "considering that their services were no longer required." In 1851 the agency at Christiania enlisted the good offices of the village schoolmasters, and devised a plan for employing them as colporteurs in their own neighbourhoods. The scheme was approved by the pastors, and adopted by a large number of schoolmasters, who were thus able to distribute the Word of Life in districts too remote, secluded, and thinly populated to be ministered to in any other manner.

At the opening of the Jubilee Year the Bible work accomplished in Norway was represented by the following figures:—

Christiania Agency and Branches .	12,951 Bibles;	42,855 Testaments
The Norwegian Bible Society . .	4,500 ,,	49,000 ,,

a total of 109,306 copies, of which the agencies distributed 55,806, and the Norwegian Bible Society 53,500.

Before the period closed the agency increased its total to 66,040.

The grants in money and books to the peninsula amounted to £46,549—£37,328 to the Stockholm Agency, £7977 to the Christiania Agency, £1244 to societies and correspondents.

Though little has been said to illustrate the effect produced by these large distributions, the following, taken from the correspondence of the Swedish Agency, will serve to indicate that here as elsewhere the Word of God did not return to Him void:—"A beggar, known for his impiety and drunkenness, came to my house and claimed an alms, in an insolent manner, for himself and his daughter. . . . I asked him whether he could read; and, on my urging him, he read some verses from a New Testament which I laid open before him. His voice began to tremble, his hand shook, and a tear shone in his eye. On my asking him the reason of his emotion, he said that he had not held a Bible in his hand ever since he, thirty years before, had pledged at a brandy-shop, and never redeemed, the Bible he had inherited from his father. . . . From that time he had refrained from reading the Bible, in order not to awaken the wounds of his conscience. I asked him whether he would not like to take the book as a fellow-traveller along with him, and admonished him to read the chapter which I marked, Luke xv. The book was received, although the man believed it would now be too late. On my journey to another congregation, I met the same man on a sunny evening with his child, sitting by the wayside and reading his New Testament, the child listening with folded hands. When he perceived me, he thanked me with tears for the precious book. 'It is now the sixth time,' he said, 'that I have read this chapter. If there is such a Father still to be found, the Prodigal Son sits here by the wayside.' When I encouraged

him to arise and go, through Jesus, to his Father, he took the book, looked up to heaven, and said, 'Then this fellow-traveller shall guide myself and my helpless child to that table which, even for beggars, is prepared in heaven. Pray for me. God bless you!'"

CHAPTER XXXIV

GEORGE BORROW AND LIEUTENANT GRAYDON

For the convenience of our narrative, we now pass on to Spain and Portugal. In both these countries, as we have seen, the Society had hitherto produced but little effect. From Gibraltar, as occasion offered, Bibles and Testaments were sent in all directions, and a number of these were afterwards met with far inland. There was a correspondent at Oporto in 1834; and at Lisbon a few friends had formed themselves into a committee, to whose care, when the restrictions on the importation of books were withdrawn, 1800 copies of the Scriptures were consigned in the course of a couple of years. The results of these arrangements were, however, far from encouraging.

In 1835 two men of strong individuality and daring enterprise threw themselves into the work of the Society. The first of these was Lieut. Graydon, of the Royal Navy; the other was Mr George Borrow. The Lieutenant, who seems to have combined the personal charm of the Irish gentleman with some of the perfervid incautiousness of the Keltic temperament, finding himself unemployed at Gibraltar, resolved to do what lay in his power for the spiritual enlightenment of Spain. Without receiving a regular commission from any society, he took up single-handed the task which he had imposed upon himself. His favourable position at Gibraltar probably decided, in the first instance, the range of his operations, which extended along the east coast as far north as Barcelona, where in 1836 he circu-

lated 1600 copies, nearly all by sale, and began the printing of a New Testament in Catalan and an edition of the Spanish Bible. By the beginning of 1838, in addition to the consignments despatched from home, 3000 Bibles and 13,000 Testaments had thus issued from the Spanish press. In 1837 between five and six thousand copies were disposed of. On the last day of a fortnight's sale at Barcelona, he was busy till eleven at night, and 1082 volumes were bought. At Valencia, Alicante, Cartagena, the same eagerness was displayed. At Almeria many of the priests came and purchased, "seemingly with great content; yet on the third day they determined to endeavour to prevent the continuance of the sale, and for this purpose appealed to the Bishop, on the plea of some of the copies not having on the title-page the name of the place they were printed in." The Spanish edition and the Vulgate were compared word for word, and, on the demand of the priests being reiterated, "the Bishop gave a written order not to interfere any further in the business; that the examination of the copies verified their fidelity; and that he could not prevent their sale." In many places Lieut. Graydon's efforts were crowned with remarkable success. His opportunity was indeed unprecedented; and had he but more accurately appreciated the unstable political conditions of the country, the susceptibilities, suspicions, and precarious tenure of ministers and placemen, the temper of the priesthood, their sensitive attachment to certain tenets of their faith, and their enormous influence over the civil power, there is reason to believe that he might have brought his mission to a happier and more permanent issue. The delicacy of the situation does not appear to have been thoroughly understood at the time even by the Committee at home; and, indeed, in a country where men had long been free to hold extreme opinions and to express them with a traditional frankness of speech, the need for discretion and

restraint of language in a foreign land was an acquired rather than a popular virtue. Of Lieut. Graydon, however, we shall hear more a little later.

Borrow landed at Lisbon on the 12th November 1835, about two months after his return from Russia. Brief mention has already been made of his mission to St Petersburg, where he edited an edition of the Manchu New Testament; secured, after considerable trouble and delay, the necessary sanction for printing it; beat down the price of paper from 100 to 25 roubles a ream; trained his compositors to set the type; worked in the case-room himself from ten to thirteen hours daily for ten weeks, and, when his men fell ill of brain fever, sought out the old compositor who had set up the Gospel of St Matthew twelve years before. While labouring under this pressure, his imagination found relief in hazardous expeditions, Testament in hand, among the Tartars of the steppes, and the Mongolians and Manchus within the Great Wall. Yonder was Kiachta, 5000 miles from the Neva, little more than 800 from Pekin—a Russian town, the emporium of Russo-Chinese commerce, peopled by a medley of Russ, Chinese, Tartars; with a school where children of every colour and speech were educated together; with caravans coming and going; with Chinese merchants ready to buy what would afford them good profit in their capital. Easy for the right man ("If it were my fortune to have the opportunity!") to make excursions into Tartary and form friendships among the hordes; with a little management and dexterity, to reach Pekin and—a consideration of weight—"to return in safety." That was the shrewdest way of distributing the Manchu Testament; come to think of it, the only really useful way.

He first mentioned the matter to Earl Street in February 1834; returned to it again in October, this time point-blank—"I am a person of few words. . . . I am willing

to become that agent. I speak Russ, Mandchu, the Tartar or broken Turkish of the Russian Steppes, and have some knowledge of Chinese, which I might easily improve at Kiachta";—repeated the assurance, in March 1835, that he was "ready to attempt anything which the Society might wish him to execute, and at a moment's warning to direct his course towards Canton, Pekin, or the court of the Grand Lama"; finally, applied for a passport to Kiachta, and was informed that a passport could be granted only on condition that he took not a copy of the Scriptures with him. That decision was final, but long afterwards his Chinese project still had an undiminished attraction for him.

In August he completed the arduous undertaking which had been intrusted to him, and in September, having spent a little more than two years in Russia, he returned to England. The Manchu version—*i.e.* the transcript of Puerot's MS. of the Old Testament and 1000 copies of Lipoffzoff's translation of the New—cost the Society, in all, £2600. The entire edition was sent over to Earl Street, and as opportunities occurred, consignments were transmitted to China, where, however, other versions were already in favour. Towards the close of his life, Gützlaff suggested the printing of Puerot's Old Testament in China, but the Society dared not risk parting with the only MS. copy they had, and before another could be made Gützlaff died in 1851.

Borrow was not allowed to be idle long. A strange, impulsive, more or less inflammable creature as he must have occasionally seemed to the Secretaries and Editorial Superintendent, he had proved himself a man of exceptional ability, energy, tact, prudence—above all, a man whose heart was in his work; and, whatever his foibles or his eccentricities, a mutual regard and attachment had sprung up between them. In the last days of October

he accepted a proposal that he should go to Portugal. "I will, moreover," he added with his characteristic eagerness, "undertake, with the blessing of God, to draw up a small volume of what I shall have seen and heard there, which cannot fail to be interesting, and, if patronised by the Society, will probably help to cover the expenses of the expedition. On my return I can commence the Armenian Testament, and, whilst I am editing that, I may be acquiring much vulgar Chinese from some unemployed Lascar or Canton man whom I may pick up upon the wharfs; and then—to China!"

He started for Portugal on the 6th November 1835; on the 11th saw the poor dreamer struck from the cross-trees into the sea, and on the 12th set out on those adventures and experiences which made *The Bible in Spain* a familiar book through the length and breadth of religious England.[1] Portugal, apathetic and indifferent, afforded him no encouragement, and on the 6th January, after five days' journey through the robber-infested wilds of Alemtejo, he crossed the Guadiana, and entered his first Spanish town, Badajoz. Here he met the Gipsies, and began his Gitano version of St Luke. In February he was in Madrid, endeavouring to beguile the Prime Minister, the Jew Mendizabal, into granting him permission to print the Spanish New Testament. The times, however, were too critical, the state of parties was too precarious at the moment; when the war was over, perhaps, such a project might be sanctioned; meanwhile, Borrow need not come again—at least under six months; he was too persuasive, and Mendizabal did not wish to be persuaded. Though

[1] In *The Bible in Spain* Borrow "hit" the religious public, which, whatever its limitations and prejudices, is ultimately the one "public" that in this country is numerically entitled to the name. No other book of his had the advantage of the same appeal. The fact that he had been the agent of the Bible Society no doubt contributed to its success; on the other hand, no other publication, before or since, had or has done so much to make known the work and the claims of the Bible Society.

George Borrow

from the picture in the possession of John Murray.

disappointed, Borrow was not depressed. "Anything," he wrote, "may be done with a little shrewdness, a little boldness, and a great trust in God." Three months later Mendizabal was succeeded by Isturitz, who granted the *imprimatur*, but, before it could be used, the revolution of La Granja had resulted in the proclamation of the Constitution of 1812, and the freedom of the press.

The time now seemed propitious for a broadly organised Biblical campaign in Spain, and Borrow was summoned home to consult with the Committee. Travelling at the time was perilous; the provinces were in confusion; the roads were swarming with robbers and banditti. "It is my intention," he wrote, "to join some muleteers and attempt to reach Granada, from whence, if possible, I shall proceed to Malaga or Gibraltar, and thence to Lisbon." In the middle of October he was in London, reporting the condition of the country and the prospects of the cause. The peasantry of Estremadura, La Mancha, and Andalusia were not only ignorant of the contents of the Bible, but of its very character; "some who could read, and pretended to be acquainted with it, said that it contained hymns to the Virgin, and was written by the Pope; yet the peasantry of these three provinces were by no means the least enlightened of Spain." Before quitting Madrid, he had arranged for the printing of an edition of 5000 copies of the Spanish Testament, and these, he had no doubt, might easily be disposed of in the capital and the chief provincial towns, especially Cadiz and Seville, "where many would be happy to obtain the sacred volume in a handsome and cheap form, and some in any shape whatever."

Here it may be incidentally mentioned that the edition was intrusted to Charles Wood, the English printer of the *Español*, the leading paper in Spain, one of the editors of which, Don Luis de Usoz y Rio, "convinced that nothing but the reading of the Bible could form the basis of solid

liberty in Spain," had become a subscriber to the Society. This Spaniard was of noble birth, and as a pupil of Mezzofanti, had been appointed at an early age to the chair of Hebrew at Valladolid. In the preface to *The Bible in Spain* Borrow refers to his co-operation in the editing of the Spanish Testament, to his friendly offices during his own absences from the capital, and to his general exertions in forwarding the objects of the Society.[1]

About nine months later, after having escaped wreck on the beetling rocks of Finisterre, foundering and fire in the offing, and the dangers of the road beyond Seville, Borrow reached Madrid; got his Spanish New Testament through the press; and on the 29th April announced to Mr Brandram his intention to distribute it during the next five months in Galicia and the Basque Provinces. He would return, "if he fell not a prey to Carlists, banditti, and wild beasts," and print St Luke in Gitano, and the Cantabrian or Basque version of the same Gospel, which had been prepared by Dr Oteiza, domestic physician to the Marquis of Salvatierra ("The whole expense attending it amounts to £8 and a few shillings"). Then, "I should like," he continues, "to visit China by land journey, either through Russia, or by Constantinople and Armenia."

He set out for Northern Spain on the 11th May 1837, and the details of his tour fill some of the most vivid of the pages of *The Bible in Spain*. Here it may be said that the most striking summary of Borrow's work for the Society in Spain would be a map traversed by the tracks of his great journeys. One long line passes from Lisbon through Badajoz, Trujillo, and Talavera, to Madrid. Another runs from Cadiz to Seville, to Cordova, through the

[1] In 1838 Borrow presented him to the Committee, and through one of the Quaker members he formed the acquaintance of B. B. Wiffen, who materially aided him in the preparation of his *Reformistas Antiguos Españoles*. Don Luis left several copies of those rare books and tractates to the British and Foreign Bible Society, and sets are preserved at the Bible House. See also Pattison, *The Brothers Wiffen*, pp. 93-176.

mountains to Aranjuez, touches the capital, and continues away northward to Segovia, Valladolid, Burgos and Santander—from sea to sea. A third skirts the Bay of Biscay, takes in Oviedo, sweeps on to Ferrol, crosses Betanzos Bay to Corunna, and strikes down to Padroon, whence it branches to Corcubion on the right and Vigo on the left. A fourth returns to Madrid from Corunna by way of Lugo, Leon, Palencia, Valladolid, Salamanca, Avila, and the pass through the mountains between Old and New Castile. And everywhere in the districts traversed by these lines there was danger from robbers, from Christinos, from Carlists.

On his return to Madrid—in enfeebled condition, for he had been ill on the way—Borrow opened a depôt with the conspicuous and somewhat curious sign, *Despacho de la Sociedad Bíblica y Estrangera;* put the Basque and Gipsy Gospels to press; wrote home for Bibles, for which there was considerable demand, and succeeded in discovering some which had been sent to booksellers from Gibraltar, and which he quickly disposed of. Spain was not the country, however, in which Bible work could be carried on without exciting the active hostility of the priesthood. Early in January 1838 he received a peremptory order to sell no more New Testaments. Complying with the injunction, Borrow used all his tact to obtain its withdrawal. Sir George Villiers, the British ambassador, gave him the most cordial assistance; and though ten prelates, including the Primate of Spain, were arrayed against him, a most favourable impression was made on Count Ofalia, the head of the new Ministry. The Count conjured him to be patient and peaceable, and he would endeavour to devise some plan to their mutual satisfaction.

A month later—19th April—Borrow wrote to Mr Brandram, and his letter clearly indicates the character of the operations which ultimately caused the prohibition of the Society's

labours in Spain:—"Sir George Villiers has gone so far as to state to Ofalia and Gamboa, that, provided I be allowed to pursue my plans without interruption, he will be my bail (*fiador*) and answerable for everything I do, as he does me the honour to say that he knows me, and can confide in *my* discretion. Therefore, let me call upon my beloved and [word unreadable] friends at home as they love their Lord and the credit of His cause, to offer no encouragement to any disposed 'to run the muck' (it is Sir George's expression) against the religious or political *institutions* of Spain, to keep clear of the *exaltado* or republican party, and to eschew tracts with political frontispieces, concerning any *uncertain* future dispensation;[1] but to confine themselves strictly and severely to the great work of propagating the Word, which sooner or later is doomed [*sic*] to Christianise the entire world. I hope I shall be excused the freedom of these observations, when it is reflected that I, being the agent of the Bible Society, have to answer to those who protect me here for all that is done in any part of Spain under the sanction of the Society."

On the 1st May Borrow was illegally arrested and imprisoned; the Ambassador treated the case as a national question; the Government expressed regret, and Borrow, vindicated and triumphant, left the Cárcel de la Corte on the 12th. "Whatever I do in future connected with the Gospel," he wrote, "is to have the sanction of the Government, who have expressed a desire to co-operate with the Bible Society towards the civilisation of the country." An interview with the Archbishop of Toledo, the Primate, was "satisfactory to a degree I had not dared to hope for," and the prospect of a great future seemed brightening before him, when suddenly, on account of "an incident at Malaga," the Spanish Government interdicted all Bible operations within the kingdom, and ordered the

[1] The Millennium.

seizure of all Bibles and Testaments, wherever they might be deposited or offered for sale.

The "incident at Malaga" is most briefly and authoritatively indicated by an extract from a despatch of the Ambassador, Sir George Villiers, to the Consul at that city:—"You will communicate Count Ofalia's note to Mr Graydon, and tell him from me that, feeling as I do a lively interest in the success of his mission, I cannot but regret that he should have published his opinions upon the Catholic religion and clergy in a form which should render inevitable the interference of the ecclesiastical authority. I have no doubt that Mr Graydon, in the pursuit of the meritorious task he has undertaken, is ready to endure persecution, but he should bear in mind that it will not lead him to success in this country, where prejudices are so inveterate, and at this moment, when party spirit disfigures even the best intentions. Unless Mr Graydon proceeds with the utmost circumspection it will be impossible for me, with the prospect of good result, to defend his conduct with the Government, for no foreigner has a right, however laudable may be his object, to seek the attainment of that object by infringing the laws of the country in which he resides."

Borrow was even more frankly outspoken in his letters to Mr Brandram. It must be acknowledged that there was excuse for his irritation. He had saved the books he had stored in Madrid, but at Salamanca, Seville, Malaga, and in other parts of the country, the precious depôts which he had taken so much trouble to establish, had been seized by the authorities. These reverses, however, gave him least concern: "I shall be able to repair all, provided I am allowed to follow my own plans." But when a collection of tracts, treating "with the most abusive severity" the Roman Catholic religion and its dogmas was seized in Murcia and sworn to as having been "left *by the Committee of the Bible Society*," and when Ofalia was called upon to

sign an order for Borrow's arrest and deportation, he lost what patience he had left. "I am now compelled to ask a blunt question: Will the Bible Society look calmly on, and see itself compromised, and my life and liberty exposed to danger, by the lunatic vagaries . . . ?"

Borrow had his faults, but insincerity and lack of zeal in the cause he had espoused were not among them. Both Sir George Villiers and his successor, Lord William Hervey, were satisfied with the propriety of his conduct. Count Ofalia himself recognised his good-faith—"*cuia buena fé me es conocida.*" To see his plans thwarted, his work arrested, the objects of the Society jeopardised, and his own person endangered by the indiscretions of others, formed, if not a justification, at least a sufficient excuse for the expression of strong feeling. On the other hand, it was difficult for those at home to ascertain the actual facts of the case, to understand the nicety of the situation, and to arrive at an impartial judgment. Mr Brandram, who in any case would have been displeased with Borrow's unrestrained speech, appears to have suspected that his statements were not free from exaggeration, and that his discretion was not wholly beyond reproach. Happily, the tension caused by this painful episode was relieved by Lieut. Graydon's withdrawal to France in June.

Four months later, after having distributed 3000 Testaments and 500 Bibles during the year, put the affairs of the Society in order, and recovered from a sharp attack of fever, Borrow himself returned to England. Whatever misunderstanding may have existed between him and his friend Brandram was evidently dissipated, partly by the State papers sent to the Bible House by Lord Palmerston, partly by Borrow's explanation, for in December he was on his way to Spain for the third time.[1]

[1] More than a year later, 24th December 1839, Borrow wrote to Mr Brandram —"In your last kind communication I think you said that neither our excellent

He started on this last enterprise with characteristic hopefulness. Every village in Spain, it was his conviction, would purchase the Scriptures, from thirty to sixty copies according to its circumstances; and much was expected from a society of liberal Spanish ecclesiastics formed to print and circulate the Bible without note or comment. Expeditions were made around Madrid and Seville; he crossed to Tangier and spent some weeks among the Christians and Jews in Barbary; but, beyond the distribution of upwards of 1000 copies of the Testament, little could be done. Unfortunately, he had no Bibles, for which there was a frequent demand. "Had I been possessed of 20,000 Bibles in the spring of the present year, I could have disposed of them all without leaving Madrid." In the last days of September he was preparing to draw his mission to a close. "When the Bible Society has no further occasion for my poor labours," he wrote to Mr Brandram, "I hope it will do me justice to the world. I have been its faithful and zealous servant. I shall on a future occasion take the liberty of addressing you as a friend respecting my prospects. I have the materials of a curious book of travels in Spain; I have enough metrical translations from all languages, especially the Celtic and Sclavonic, to fill a dozen volumes, and I have formed a vocabulary of the Spanish Gipsy tongue, and also a collection of the songs and poetry of the Gitanos with introductory essays. Perhaps some of these literary labours might be turned to account. I wish to obtain honourably and respectably the means of visiting China

friend Mr B. [? Mr Brackenbury, the Consul-General at Cadiz] nor myself appeared to appreciate the worth of two other of our friends who had been labouring in Spain. Permit me here to observe that we both appreciate their sterling worth of character and piety; they are both very extraordinary individuals, one particularly so, and the zeal which both have displayed in a holy cause is quite above praise. But it is necessary, to accomplish much good in a country situated as this is at present, that the greatest prudence and foresight go hand in hand with zeal and piety; a corrupt Government, influenced by an atrocious priesthood, has for the last three years been on the lookout to take advantage of every rash movement of the helpers of God's cause in Spain."

or particular parts of Africa. I call this letter private, but communicate such parts of it as you think proper."

Further annoyance was in store for him. Once more the law was violated by the civil authorities, and for the second time he saw the interior of a Spanish prison. On this occasion it was in Seville, and the *alcaldé* was dismissed from his post. It was plain to him, however, that he would have no peace at the hands of the Government or the clergy so long as he remained in Spain. "I embark on the 3rd of next month [March 1840]," he wrote to Mr Brandram, "and you will probably see me by the 16th. I wish very much to spend the remaining years of my life in the northern parts of China, as I think I have a call to those regions, and shall endeavour by every honourable means to effect my purpose."

Of the Madrid edition of the New Testament, the whole of which had been distributed, except a few hundred copies left in safe custody for future operations, he wrote: "The fate of this edition has been a singular one, by far the greater part having been dispersed amongst the peasantry of Spain, and the remainder amongst the very poor of the towns, the artisans of Madrid and Seville, the water-carriers and porters; you will rarely find a copy of this work in the houses of the wealthy and respectable, but you will frequently light upon it in the huts of the labourers, in the garrets or cellars of the penniless, and even in the hulks and convict-prisons (*presidios*). I myself saw it in the prison of Seville. As for the few copies of the entire Bible which I had at my disposal, they have been distributed amongst the upper classes, chiefly amongst the mercantile body, the members of which are upon the whole by far the most intellectual and best-educated of the subjects of the Spanish monarchy."

Thus ended a period, which he afterwards described as "the most happy years of his existence." In *The Romany*

Rye (1857), published many years after his connection with the Bible Society had ceased, he returned with an exultant memory to his work in Spain, and "the blood glowed in his veins—oh, the marrow awoke in his old bones, when he thought of what he had accomplished in the cause of religion and civilisation, with the colours of that Society in his hat."

Thirty-two years after his connection with the Society had ceased, a second edition, 750 copies, of the Gitano Gospel of St Luke was issued in London with the following characteristic imprint in Romany by Borrow:

"He gave it to the world, for the first time, in Madrid, the royal city of the Spaniards, in the year 1837, and now he sets it forth for the second time, with many corrections and improvements, in London, the royal city of Britain, an island of the sea, in the year of Christ 1872."

During the four years, nearly 14,000 copies of the Scriptures had been brought into circulation in Spain.

In the Life of Ramon Monsalvatge, a converted Spanish monk, we note traces of Borrow's work. Señor Calderon, an ex-priest, found the Bible treasured in many houses in Madrid. In one family, in which the father was very ill, he conversed with him and then proposed to pray, "which was joyfully accepted. On rising from his knees, the sick man eagerly extended his hand, and giving him an animated look and a brotherly grasp, exclaimed, 'Why, I see that you, too, have been saved by the blood of Christ.' 'How did you learn that salvation comes in that way?' inquired Calderon, with equal surprise. 'From a book which I have,' replied he. 'Here it is; I received it from an Englishman some time ago.' It was one of Borrow's Bibles."

After the lapse of over six years the Rev. Dr James Thomson, whom we have already met in the New World, was commissioned to Spain, but, with even his long and varied experience, he was able to accomplish very little. For two years he travelled extensively, but the importation

of the Scriptures was all but impracticable, and when arrangements were nearly completed for the printing of them in various towns, some evil influence invariably interposed and baffled his projects. On his recommendation a grant of 950 Bibles, Testaments, and Portions was despatched to a gentleman in the south of Spain for distribution; but this was in 1854, when he himself had ceased from his earthly labours.

In the meanwhile efforts were being made for the benefit of Portugal, though with scant success. In Madeira and the Azores, for a brief period, there seemed a prospect of the Scriptures being allowed a free course. Repeated supplies had been sent to the Azores, and the Testament had been brought into use in the schools; they were taken away, however, by the order of the Governor, and all remonstrance on the part of the British chaplain was unavailing. In Madeira the propagation of the Gospel was regarded with bitter hostility. Dr Kalley, a Scotch physician, who for some time had been distributing the Scriptures, was arrested and thrown into prison, whence he was only released, several months later, in consequence of a remonstrance addressed to the Portuguese Government. The work was continued, but the religious awakening that was taking place in various parts of the island produced at last a fierce resentment among the people. In August 1846, the mob broke into Dr Kalley's house, seized all the copies of the Scriptures they could find, and burned them in an *auto-da-fé* in the street. The converts and readers of the Bibles were harassed and persecuted until life became insupportable. Not less than two hundred with their families, amounting to more than five hundred in all, sought refuge in Trinidad, whence many of them proceeded to the United States or to South America. "On Sunday, the 23rd of August," wrote an eye-witness, "the *William* loosed her sails, and slowly and beautifully

glided out of the Bay of Funchal. There was something of deep solemnity about her every motion—carrying, as she was, two hundred Christians from the land of their fathers to seek a refuge in a land of strangers. Most of this large party had left their homes at night, and could not, without risking their lives, return to their ruined cottages to collect any little property that might be left. Many of them came on board with nothing but the clothes they had on, and these in tatters from their wanderings in the *serras*. Yet, during the days we sojourned among them in that ark of refuge, not a word of repining reached our ears, except from one or two members of large families who had not yet learned to love the cause for which the rest rejoiced to suffer. . . . . Those only who know the general character of the Portuguese can form a just estimate of the total change that must have passed over these converts. They had become 'new creatures' indeed."

Among those two hundred passengers was one Romanist family, who had long persecuted the converts, and who now were emigrating to Trinidad. They were extremely poor, and it was with great joy that the converts learned that it was permitted them to share with their former enemies the small supply of clothing which they had themselves received from the hand of Christian charity.

The total number of copies of the Scriptures printed in Spanish by the Society, from the beginning up to the close of 1854, was 53,869 Bibles, 173,997 Testaments, and about 50,000 Portions, of which, however, the greater part was required for Spanish America and other countries where the language was spoken.

In Portuguese, in the same period, the numbers printed were 18,000 Bibles, 55,000 Testaments, and 6000 Portions; and of these also large quantities were circulated outside Portugal.

The grants between 1834 and 1854 were—to Spain £3238; to Portugal, £843; to Madeira, £714; and to the Azores, £73.

As a matter of justice to Lieut. Graydon, and to those who, like Mr Brandram, felt unshaken confidence in his suitability to his mission, we take up his story at the point at which he next appears in the records of the Society. In 1845 he offered his services for the distribution of the Scriptures—chiefly the small and ornamental editions—in Switzerland, where he had been residing for some time. The proposal was accepted, and the step was justified by a series of brilliant results. In a little more than two years Mr Graydon sold, at the uniform price of one franc, between twenty-seven and twenty-eight thousand New Testaments in French, German, Italian, and English. He visited Neuchâtel, Berne, Lugano, Zürich. In the canton of Aargau, where the people were in a state of irritation on account of the suppression of some very ancient convents and monasteries, and where the sale of the Scriptures seemed to threaten trouble, he encountered no difficulty. At Lausanne, where he was warned that "lions kept the city by night and by day," he sold 340 volumes in three hours, and upwards of 1100 in three days. At Geneva, where it was predicted that he would not sell three copies, he disposed of 819. At Basel, where the prospect was almost as discouraging, 3200 were bought up at the fair.

His sales constituted only a portion of his work. In 1849, from depôts he had established at Neuchâtel, Berne, Zürich, Chur, St Gall, Schaffhausen, Geneva, the Hôtel Gibbon at Lausanne (in the garden of which Gibbon wrote the last line of his History on the moonlight night of the 27th June 1787), Basel, Lugano, and Zofingen, 5259 copies were circulated. One divines from the facts a singular charm and winning personality in the man, and yet there

must have been frequent danger from the sharp Orange temper. "Many Roman Catholics," he wrote, "have purchased copies from myself, although I rarely neglect declaring their religious system to be the very mother of abominations."

The passionate upheaval of Italy in 1848 afforded an opportunity of which Lieut. Graydon was not slow to take advantage. Burghers and students had sprung to arms; exiles hastened home from their cities of refuge,—Garibaldi from Monte Video, Mazzini from London. "The day-star of liberty had risen over Venice and Milan!" Graydon crossed the border, and proceeded to Milan, whither he had sent some 5000 volumes in advance. The authorities put no difficulties in his way, but, in answer to his advertisements, the whole city was placarded with "a word of warning" against his books. The Milanese were, moreover, in a delirium of excitement over the war. He sold no more than 150, left the rest in charge of a zealous and trustworthy person, and hastened to Turin, where in a few days he disposed of 1004 copies. "Hardly any one of the numerous priests who inquired after Bibles asked for other than Diodati's version. Some of them appeared to spurn that of Martini! Not one said a word about Notes and Commentaries! Several Jews purchased, and wished much to have the Old Testament. How singular! having no choice, they purchased many New Testaments."

From Turin he went on to Genoa. The city was in a panic—"armed men flying along in all directions; and towards evening they began making use of their arms. Having once opened a sale, I felt that I ought neither to stop it, nor flee for safety on one of our men-of-war lying in the harbour. . . . The next day, however, the firing of shot, shells, and musketry, throughout the entire day, became so serious and appalling to every one, and such was the stream of fugitives to get on board every kind of

vessel in the port, that only six poor wearied and frightened persons came and purchased. Two days after, however, the Lord in His mercy conceded victory to the royal troops and to order." One hundred and forty volumes were sold; 1000 placed in depôt with good prospect of demand, and the Lieutenant went on to Nice, where he disposed of 200 volumes, making in all a total issue of 6770 copies.

Other measures were also in progress for the benefit of both countries. At Geneva, in 1848, an Italian-Swiss Bible Committee was formed by Dr Pinkerton for the dissemination of the Scriptures, by colportage and otherwise, in Savoy, Piedmont, and Lombardy, and in the Swiss cantons of Geneva, Vaud, Le Valais, Freiburg, the Grisons, and Tessin.

Two small Auxiliaries were formed at Florence and Lucca, to gather subscriptions for the Society. At Florence an edition of 3000 copies of Martini's New Testament speedily left the press; a similar edition of Diodati's was printed at Pisa; at Rome itself, "where part of the volume was written, but where it had hitherto been a forbidden book," 4000 copies of Diodati's New Testament were prepared for distribution during the Pope's exile at Gaeta. From Sicily, too, came a cry for the Word of Life. Hundreds of volumes were shipped to Palermo; an order for 1000 Bibles was received from Messina, "where the Neapolitan troops were holding the citadel against the Sicilian insurgents"; and the depôt at Malta was called upon to supply other parts of Italy.

So extensive was the demand, so providential seemed the opportunity, that the Committee at home printed with all despatch 10,000 Bibles and 10,000 Testaments (Diodati) in 1848-9, and supplemented the issue with another 10,000 Bibles and 3000 Testaments in the following year.

Alas, the splendid anticipations of Italian Unity and a Free Bible were alike destined to frustration! In March

1849 the domination of Austria was clenched by the victory of Novara; in July Pius IX. was presented with the keys of the gates of Rome, and the papal power was re-established by 45,000 French troops. The Church asserted herself at the first opportunity. At the instance of the Bishop, the colporteur who supplied the neighbourhood of Turin was arrested, deprived of his books, and ordered to await judgment at his place of residence. The Archbishop of Saluzzo (Piedmont) forbade the purchase or acceptance of the Scriptures circulated by "certain Bible Societies under the ban of the Church," and the Government, in consequence, took steps to prevent their public sale. The Sovereign Pontiff himself, in an encyclical to the Italian prelates before his return from Naples, denounced the Society and its Scriptures, "translated contrary to the rules of the Church into the vulgar tongue, and most wretchedly perverted." At Florence the 3000 copies of the New Testament of Martini, a Florentine Archbishop, were seized by the restored Government, the presses were stopped, the paper and type were carried off, the printers prosecuted, and Captain (afterwards Admiral) Pakenham and his family expelled at a few days' notice, an outrage for which no redress could be obtained.[1] At Rome nearly the whole of the edition of 4000 was placed in the custody of the American Consul, and safeguarded by his seal, when the city was invested by the French; but on the return of his Holiness, the Papal Government, after much correspondence, agreed to purchase the copies at the full cost—an arrangement for

[1] The Tuscan Government was capable of even grosser abuse of power. By order of the Grand Duke, on 8th January 1852, Francesco and his wife Rosa Madia were condemned to four and a half and three and a half years' imprisonment for becoming Protestants and reading the Scriptures of their new faith. The Grand Duke refused to receive Lord Shaftesbury and the Earl of Roden, who accompanied a deputation to Florence to obtain their release. It was only on the interposition of the British Government in the following year that they were set at liberty, and, of course, banished.

which the Society was indebted to the American Minister, the Hon. J. Cass.

The change in the political condition did not prevent Lieut. Graydon from returning to Milan, which was still in a state of siege. He was granted six months' leave of residence, and his stock passed the Custom House, but a bookseller's licence and permission to advertise sales were refused. Friends, however, were not wanting, and his books were quickly purchased. In December 1850 the Archbishop of Milan and seven of his Bishops issued a warning to "the faithful intrusted to their charge against the wily machinations of the enemies of the faith." The authorities in Lombardy, however, took no prohibitive steps, and the Lieutenant was able to do much both by means of the booksellers and by colportage. In 1851 he was enrolled as a regular agent of the Society, with Switzerland and Northern Italy as the chief field of his operations, and it may be taken for granted that his activity was by no means diminished by yet another pastoral, in which the Archbishop held up as a warning that "conventicles of apostates were known to exist in Genoa and in other places in Liguria," and the "positive fact that in Genoa itself a Catholic Church had fallen into the hands of sectarians, to be used as a public place for holding their so-callèd religious assemblies."

Although attention has been given primarily to Graydon's enterprises in Italy, his work in Switzerland was not neglected. Even during his absence the objects of the Society were subserved by the various depôts he had established. From 1845 to the close of the Jubilee Year his distributions in Switzerland amounted to 67,863 copies. From 1848 to the same date he had circulated in Italy upwards of 35,000 volumes.

Some stray threads remain to be drawn into the web of our story. In the second period we left Professor

Schircks at Chur, superintending various depôts and circulating the Scriptures in the Italian Grisons, Upper Italy, and the canton of Ticino. The closing of the Theological Seminary in which he held an appointment brought his services to an end, but not before he had disseminated in all 16,955 copies of the Scriptures.

In 1850, when more effective work seemed practicable at home than on the papal side of the border, the Italian Swiss Committee dropped the first part of their name and restricted their labours to their own people. Then "in some of the least frequented parts of that beautiful and romantic country there might be seen the Bible colporteur, when the snow permitted, getting up into the highest summits of the mountains, penetrating into the valleys; sometimes, with the precious charge on his back, climbing on his hands and knees over the peaks and along deep and frightful precipices. . . . Many a dreary dwelling was cheered, many a desolate heart comforted, and many a humble believer filled with unspeakable joy." [1]

In the Vaudois Valleys, those regions hallowed by the blood of slaughtered saints, every care was taken by Mr Graydon to keep the far-famed parishes supplied with the Bible. An efficient helper was found in Major-General Beckwith, who for many years lived among the people, and distributed in their villages the Italian and Piedmontese editions, which, at his instance, the Society printed for their behoof.

The policy of Cavour, which gave Sardinia a place in the Councils of Europe, and threw 10,000 Sardinian troops into the Crimea, presented another opening for the dissemination of the Scriptures. Both on shipboard and in camp these regiments were recipients of the Word of Life, and many a volume was brought home, and

[1] *Forty-seventh Report*, p. 49.

became a well-spring of comfort and joy, when the war was over.

The total number of the Italian versions of the Scriptures printed by the Bible Society up to the close of the half century was—88,399 Bibles; 174,190 Testaments, and over 10,000 Portions.

The grants made to Switzerland direct during this third period amounted to £4675; those to Italy to £7574.

CHAPTER XXXV

IN THE EMPIRE OF THE CZAR

We now resume the story of the efforts made by the friends of the Bible cause in Russia to retrieve in some measure the disaster which had befallen the great societies of the Empire.

In the first four years of its existence the Protestant Bible Society of St Petersburg had distributed 11,837 copies of the Scriptures; its sixth year (1834) brought its total circulation up to 28,745, and new sections had been established at Moscow, Pultava, Nishni Novgorod, and Wilna, so that now its operations were conducted with the aid of thirteen sectional committees. In 1837 its total issues amounted to 46,308 copies; and it had printed at its own expense an edition of 5000 copies of the Revel-Esthonian New Testament, besides undertaking similar editions of the New Testament in Lithuanian and in German, the Finnish Psalter, and new editions of the Psalter and the Testament in connection with the Dorpat Auxiliary.

Prosperity attended its exertions; in 1844 its own circulation and that of its Auxiliaries showed a total of 132,464 volumes; and in the course of the four years then closed it had passed through the press editions numbering 40,000 copies, in German, Livonian, and Esthonian, while its Auxiliaries at Dorpat and Riga had produced 15,200 Testaments and Psalters. In 1848 the aggregate issues had increased to 209,219 copies, and at

the close of the half century they exceeded 250,000. Occasionally in its operations it came into friendly contact with the agency at St Petersburg, and these points will be referred to later.

More interesting to us in itself, however, and more important from its immediate connection with this history, is the record of the small group of friends in St Petersburg, who in 1839 became in form as well as in spirit an agency of the British and Foreign Bible Society.

In 1834 the Rev. J. C. Brown succeeded Mr Knill in the charge of the English and American congregation in the Russian capital, and for over six years he and certain members of his church, of whom Mr Mirrielees must be mentioned, conducted the affairs of the Society with distinguished zeal and ability. In 1837 their attention was drawn to the great dearth of the Scriptures in Finland and among the Finnish Protestant families in Russia. Between the years 1812 and 1822, as we have seen, four editions of the Scriptures, in all 52,750 copies, had been circulated in Finland, but the number was quite inadequate to meet the needs of the population. One hundred thousand families were reported to be destitute; and in the diocese of Åbo alone Archbishop Melartin estimated, in 1839, that of 130,000 or 140,000 families not more than one half were in possession of a copy of the New Testament. The offer of supplies was heartily accepted by the ecclesiastical authorities in Finland; the Society sanctioned the printing of 25,000 Testaments, which were seen through the press by the Archbishop himself; and in 1840 the whole edition, with the exception of 5000 copies, was gratuitously circulated under his supervision, in the Governments of Uleaborg, Wasa, and Kuopio, where the people, who were very poor, had not enjoyed the same opportunities as those in the southern districts of the country. The 5000 copies were forwarded to the St Petersburg Agency for the

Finns in Russia — 18 parishes with 8351 families, of whom at least 4826 were without the Word of God.

Even in the more favoured southern parts of Finland, however, the Scriptures were by no means common. In one village, not far from Helsingfors, where an old woman had received a Testament from a passing stranger, people used to come from twenty miles round to read it. In any case the 20,000 copies were but a drop in the ocean, and the agency was at once authorised to undertake another edition of 25,000. This too was seen through the press by the Archbishop, and, at his earnest request, distributed gratis under his supervision in 1842. Yet a third edition of a similar amount was ordered, and was in course of distribution when, in 1847, the Archbishop, full of years and good works, was called to his rest.

In the following year a fourth edition was sanctioned. Besides the 50,000 families too poor to purchase at any price, there were in 1841 over 30,000 who could afford to pay only a small sum. Some 13,000 of these had already been provided for, but 17,000 still remained; and in addition to these a supply was required for many who had not yet obtained the Scriptures but were able to pay the ordinary price. From time to time, as we saw in our account of Sweden, consignments of the New Testament in Swedish were despatched to Finland; now 9000 copies were solicited for extremely poor Swedish families, and 6000 for families who were able to purchase at a reduced price. The St Petersburg Agency was accordingly authorised to receive 15,000 New Testaments from Stockholm, and these were admitted duty-free and distributed in 1850.

Let it not be supposed, however, that during these years Finland was wholly dependent on the liberality and zeal of strangers. On the contrary, under the active presidency of Archbishop Melartin, the Bible Society at Åbo, with its Auxiliaries at Bjorneborg, Borgo, Helsingfors,

Kuopio, Uleaborg, Wasa, and Wiborg, was especially active. An edition of 3000 Bibles printed in 1840, and another of 5000 Bibles and 10,000 New Testaments with parallel passages found, a few years later, a rapid sale in consequence of the interest excited by the gratuitous distributions of the St Petersburg Agency. Indeed the impulse given to the Finnish Society by Dr Paterson had never ceased to operate, and from its establishment up to the Jubilee Year, the organisation at Åbo had, on its own account, purchased or printed and distributed 110,500 copies of the Finnish Scriptures, of which 10,255 were bestowed gratis upon the poor.

Up to the same date the issues of the St Petersburg Agency amounted to 111,000 Testaments, 10,000 Testaments and Psalms, in Finnish, and 15,000 Swedish Testaments—a total of 136,000 copies.

In all, 246,500 copies of the Scriptures had been disseminated.

In nothing is the judgment of men so fallible as in its measure of the workings of the Divine Spirit; yet here so wonderful a change had taken place that it might well be regarded as a token of God's blessing on the labours of the Society. Finland had drunk deep of the cup of infidelity; in the first twenty years of the century the Gospel was not preached at all, save in some remote parish where an aged pastor was still alive to the truth; and Bibles were so scarce that they were hardly to be had at any price. Then came the Bible Society, with its numerous cheap editions, which placed the Word of Life within the reach of the poor, who read with wonder, who read with joyful avidity, whose hearts were opened to the light of the Gospel, who abandoned the teaching of infidel clergy, and sought refuge in "the Rock of Salvation." At length, in 1838, a few theological students at the University of Helsingfors received the doctrines of the divine Word,

and a deep spiritual revival began. For ten years it continued; in the distant wilds of the poor land the peasant ate a little more birch bark, and stored his rye in a cask to exchange it for the Bread of Life; many of the unbelieving pastors themselves became new men, and proclaimed the "faith which is in Christ Jesus."

A strange and beautiful picture of the religious life which existed in some of the wildest parts of the country is preserved in the story of a pious lady who travelled in the winter of 1850 from Tammerfors to Sordawala, on the most northerly shore of Lake Ladoga. She halted at various stages, sometimes in the depths of the immense forests, far from any town or hamlet, to meet with Christian peasants, who had come from distant places and were awaiting her arrival. Her route lay over frozen lakes, through dense woods, from one isolated spot to another; yet at some of her night quarters she found no fewer than two hundred persons, gathered from crofts and steadings many a verst away. She told them among other things of missionary labours in heathen lands—marvels they had never heard of before; and so keen was their interest that even out of their poverty they succeeded in collecting among themselves 140 silver roubles for the cause of missions. A poor, generous people; so isolated that they thought themselves "the only believers in our Lord in that part of Finland." There was no one to preach to them, and they had preserved the faith of their fathers by reading the Scriptures, and a few tracts which they bought on their rare visits to the nearest towns.

In Lapland, where many of the Society's first 20,000 Testaments were distributed in the border territories along the course of the Tornea and Muonio Rivers, a widespread religious awakening began in 1850. Drink and intoxication were banished, theft and fraud ceased, "the love of God, domestic worship, and the careful education of

children prevailed." The Scriptures were in common use; and even the nomad tribes took copies of the quarto Bible with them in their summer wanderings among the mountains. Tidings of these events suggested the idea of a new edition of the Lapp Testament and the Psalms, but on inquiry it was found that the Laplanders in Finland all understood Finnish; and even in Norway, it was said, the Finnish version was preferred to Stockfleth's Kwain New Testament.[1] The St Petersburg Agency accordingly decided that measures in that direction were not necessary.

Finland was but one of the many directions in which the agency bent its energies. From the very beginning attention had been given to exiles, prisoners, and discharged soldiers in Russia. Between 1828 and the Jubilee Year 24,910 copies were thus distributed. Dr Haas of Moscow, a devout physician, who as Government inspector of prisons and hospitals had special opportunities, was present for many years at the departure of each company of convicts and exiles to Siberia, and presented the Testament to every prisoner who could read and desired to possess it. Supplies too were sent to the L.M.S. missionaries at the Khodon, who were able to scatter the Word of God in remote villages where, even among the Russians, the book—indeed its very name—was unknown.

The missionaries themselves, among whom were those unwearied workers, Mr Swan and Mr Stallybrass, were busy printing their Mongolian version, and putting the various portions into circulation as soon as they left the press. Buriat converts carried them far and wide among the Tartar hordes; and though no direct intercourse was allowed with the millions within the Chinese frontier, the books still "found their way to many of those who understood the language in that land of darkness." This was

[1] In the seventies Stockfleth's translation was remodelled by Lars Hætta, to whom we have already referred, with the aid of Bishop Hoosleff and Prof. Friis.

the promising Kiachta region for which Borrow was refused a passport.

Within a year, in 1840, the mission was suppressed by the Russian Government. The Old Testament, which they had completed, they were not allowed to circulate. It was left behind, but was afterwards conveyed to St Petersburg, and eventually brought over to England. The New Testament, almost ready for the press, they took home with them, and it was in due time printed under their supervision at the expense of the Society, and despatched from time to time to China.

In 1834 and 1835 Mr Galloway, one of the Scottish missionaries at Karass, travelled on behalf of the Society among the tribes of the steppe between the Ural and the Volga. He was kindly received by the Khan, to whom he presented a Tartar-Turkish Bible, set up a tent at one of the great fairs, visited some of the barbaric towns, and distributed several thousands of copies among the Tartars and Kirghese. This expedition was the last of the old-style casual efforts in Russia. Experience had taught better methods and the value of regular organisation.

In 1835 the eight large German Evangelical colonies on the eastern or "meadow" side of the Volga, in the Government of Saratov, formed themselves into the Trans-Volga Auxiliary of the Moscow section of the Protestant Bible Society. Yearly they contributed to the general fund of that society, until some of the parishes broke away into independent associations. The results were unfortunate, but happily the Auxiliary was reorganised on its original basis in 1851. Partly in association with the Protestant Bible Society, but in a greater degree independently, the St Petersburg Agency circulated among the colonies 17,915 copies of the Scriptures.

In 1846 a St Petersburg section of the same Protestant Society was formed to provide for the poor Germans, Swedes,

Finns, Livonians, and Esthonians in the capital. Besides facilitating the project, the agency rendered material assistance. Similarly it took part in supplying the needs of Moscow, of the Lutheran congregations in different parts of Russia, and of the criminals and other inhabitants of Eastern Siberia, where Pastor Butzke, who had been stationed at Irkutsk in 1849, was constantly making the round of the four Governments, ministering to the members of the Protestant faith, and establishing depôts for the spread of the Word of God in a number of languages.

In the early part of the period of which we are speaking the Society was materially assisted in the Baltic provinces by Professor Sartorius of Dorpat, and his successor, Professor Friedländer, who was forming depôts at Pernau, Riga, Revel, and other places when a still more powerful coadjutor appeared upon the scene. For some years the American Bible Society had been eager that the Scriptures should, in the shortest time possible, be put in the hands of all accessible nations; in 1838 they offered to furnish the St Petersburg Agency with funds for the supply of Livonia and Esthonia. By the close of the next two years over 5000 copies had been circulated. Mr Brown left St Petersburg in 1840, and the arrangement was continued under his successor, Mr T. S. Ellerby. Up to 1850 30,750 copies were thus distributed among a population the majority of whom had been born in serfdom.

The efforts of the British and Foreign Bible Society, however, were not wholly superseded. In 1842 they responded to an appeal with 5000 copies of the Revel-Esthonian New Testament, purchased from the Protestant Bible Society of Russia, and in 1852 the St Petersburg Agency was instructed to put to press an edition of 20,000 of the Lett version.

As the half century drew to a close it was reported that nearly every German family in Esthonia possessed a

copy of the Scriptures, that they were found in more than half of the peasants' houses, that the Sabbath was observed, week-day meetings were held for the reading and exposition of the Word of God, and everywhere there were signs of a growing Christian life. In Livonia it was estimated that from 1814 about 70,000 copies had been disseminated through the Riga Bible Society, of which 20,000 had been supplied by the St Petersburg Agency, subsequent to 1841, and chiefly on behalf of the American Bible Society.

Of the agency itself we may now note that in 1842 its distribution, with that of the friends who co-operated before its formal organisation, amounted to 81,208 copies. Two years later the number had increased to 191,896, in more than twenty languages. In parts of the Muscovite Empire scarcely known by name to Englishmen, in places where no preacher could lift up his voice, the still small voice of the Gospel had spoken. And far beyond the limits of the Empire the printed Word had travelled. One copy sold in St Petersburg was found in a Thuringian village, where it had been a spring of consolation and peace to the heart of a widowed mother bereft of her only son.

The total issues of the St Petersburg Agency, from its beginning in 1828 to the end of the half century, amounted to 349,986 copies of the Scriptures, in languages spoken from the Rhine to the interior of China, and from the Kola Peninsula to the Islands of Greece.

At the outbreak of the Crimean war the Anglo-American congregation at St Petersburg was scattered, and Mr Ellerby was obliged to leave his charge and return to England. The affairs of the agency were committed to the care of Mr Mirrielees, who was allowed to remain, and who succeeded, even in the midst of the excitement and anxieties of hostilities, in effecting a con-

siderable distribution. Among other measures he offered a number of volumes for the use of the sick and wounded Russian soldiers at the seat of war, and 500 Sclavonic Testaments were readily accepted by the Grand Duchess Helena, who was deeply interested in the welfare of the troops.

While events were following these courses in Northern Russia an unexpected and efficient helper in the south was found in Mr Melville of Odessa. He had gone to that part of the Empire about the year 1837, when there was little demand for the Scriptures in any language, and very few persons were in possession of them. Supporting himself by tuition, he employed a colporteur, sometimes two, to offer the books in the streets of Odessa. In the summer he visited the surrounding villages and towns, where he was often well received. The work prospered and grew, until at length it became too large for his unaided efforts. Ready assistance was given both by the agency at St Petersburg and the American Bible Society. In three years (up to 1841) he distributed over 7500 copies of the Scriptures in German, Hebrew, and other languages, and by the April of the following year the total had increased to 12,356. His operations extended through the Government of Kherson into Little Russia; he visited the German and Mennonite colonies in Ekaterinoslav, travelled through the Crimea, and supplied the forts along the Circassian coast of the Black Sea. Over much of the ground Henderson and Paterson had passed some twenty years before.

Strangely interesting were his experiences among the Children of Israel. Both the Jews and Karaites at Koslov (Eupatoria) and Bakhtchisarai manifested a sense of expectancy, a waiting for the signs of the appearance of the Messiah. Some had forsaken the Talmud, which they would not allow their children to be taught, and

were carefully studying the Old Testament. They gladly accepted the Pentateuch and the New Testament. At Kherson, on paying a surprise visit to a Jewish school, he found the New Testament in use in the classes; the only complaint of the teacher was that there were so few copies. During a brief stay at Kharkov he assisted in the formation of a small Association for the distribution of the Scriptures among the Jews attending the fairs and for the supply of those at Pultava. At Elizabethsgrad, where there were many Jews, all his books were bought up. "The Jews," he wrote, "are becoming a very interesting people to me; they beg for Testaments, and are not ashamed to use them openly. May the Lord Jesus speedily make Himself known to them as the true Messiah of Israel!"

Sometimes among the Roman Catholics and Armenians he was treated "as if he had the plague"; even among the Greeks a few Testaments were destroyed, but this met with the entire disapprobation of the priests and the body of the people. The Greeks in general held him in such high esteem that they proposed to anoint him a priest of their Church. The Tartars, too, wished to make him a mullah, and at Bakhtchisarai they offered him a free room in their best seminary, if he would return and pass the winter with them, so that he might learn their language well enough to converse without an interpreter.

Mr Melville came home in 1848, and had an interview with the Committee, who arranged that in future his relations should be direct with themselves, and he returned to Odessa in the following year, virtually their agent, though his unwillingness to relinquish other opportunities of usefulness precluded a formal appointment. The work was resumed. The Scriptures were put into the schools of the German, Greek, Jewish, and Tartar villages; several German pastors kept small depôts, and accounted regularly

to Mr Melville when he made his rounds; some of the Greek priests approved of the movement; at Azov the millers and merchants of the congregation undertook the distribution of the Turkish version, under the supervision of their pastor; and supplies were sent to Kharkov for the fairs. In compliance with a petition, the Czar permitted the importation duty-free of 20,000 copies of Scriptures in different languages; and some four years later the favour was graciously repeated.

Mr Melville now pushed his operations beyond their former limits, penetrated Circassia and the Caucasus, wintered at Tiflis, and came in touch with Persia. He distributed 7672 Bibles and Testaments in 1852, and 5203 in the following year, and acquired a useful knowledge of the condition of the countries lying to the east of the Euxine. In Daghestan, the Arabic Bible would be welcomed by the mullahs; from Ararat to Shusha and the Caspian, where Persian was spoken, and read by all who could read, many of the princes and mullahs were friendly, and had even offered to send the Bible to their people on the steppes; the Georgians had long felt the want of the Bible, and during his visit they asked for the aid of the Society. He was accordingly commissioned, with the permission of the authorities, to have an edition of the Georgian New Testament printed, but the great war prevented him from proceeding further in the matter. During that difficult and anxious time he remained at Odessa, and managed, in spite of his trying position, to continue his labours to some extent. The friends among the colonists on the coast of the sea Azov sent a cart for a thousand volumes, mostly German; but he could not obtain permission to visit the prisoners of war, though he distributed Esthonian and Lett Testaments to some of the troops, and sold a fair number of copies to Russian officers. When peace was restored, he was struck during

his first tour with the absence of rancour among our late enemies—a fact he attributed chiefly to the Bible Society's New Testament, which they brought home with them from the Crimea. A Russian colonel, who had purchased one from an Englishman at Balaklava, asked him how it was possible for the English to sell the beautiful little volume at so small a price. Melville told him of the nature and objects of the Bible Society, and added that the Scriptures were now read, thanks to its labours and God's blessing, in one hundred and fifty tongues. "Oh, Britain," exclaimed the amazed colonel, "thou art rightly called great! When will Russia be like unto thee? Take this," putting a gold piece of five roubles into Melville's hand, "as my humble contribution for the Society."

The grants to Russia during this period amounted to £10,490, of which £6564 was administered by the St Petersburg Agency.

CHAPTER XXXVI

ALONG THE MEDITERRANEAN

We resume the survey of the work in the Mediterranean with the return of Mr Leeves to Athens, after his visit to this country in 1838.

Hitherto we have seen something of the labours of the men, of Barker at Smyrna, Lowndes in the Ionian Islands, Leeves at Syra and Athens, the missionaries at Malta; let us for a moment take account of those general results which in the multiplicity of details, are often liable to be overshadowed. The first Greek version ever published by the Society—an edition of the New Testament in the ancient and modern tongues—dates back to 1810. In the interval no less than 177,363 volumes of the Greek Scriptures had been issued. Of these 45,294 were Testaments with the ancient and modern text in parallel columns; the rest consisted, for the most part, of the four Gospels and portions of the Old Testament in Modern Greek. In 1839 the Modern Greek version of the Old Testament was printed, in this country, for the first time in a complete form, in an edition of 5000 copies. A noble monument of scholarship, industry, and evangelistic piety! The other impressions of the year brought the total up to 192,472 volumes, an annual average for the thirty years of 6400 copies.

During the six years 1839-44, Mr Leeves distributed 65,180 copies of the Scriptures. Besides making short excursions himself and sending his young assistant, Mr Berios, into

the mountainous districts of the Morea and the islands about the coast, he took advantage of the co-operation of the missionaries, and, whenever an opportunity offered, impressed into the service of the cause governors and demarchs, members of the Chamber, officers, ladies of distinction, proprietors, schoolmasters, and persons of authority and influence generally. Long years of Turkish tyranny had impoverished the people, and the recent war had still further drained their resources, so that in Greece it was rarely possible to obtain any price, however small, for the copies that were circulated. Still the need of the country was too clamant to admit of an over-anxious consideration of money returns. The most hopeful prospect for the future lay in the schools, and no effort was spared to Christianise the teaching of the new generation. In one of his voyages Leeves met a young man, the son of a priest, who told him that his first reading-book as a child was a New Testament issued by the Bible Society; it was one of the copies which he had himself sent many years before to a little mountain village on the northern frontier. "Surely," he wrote, "it is no slight consolation to you and to me to reflect what numbers of the present generation in Greece have derived all the knowledge they possess of the facts and truths of Holy Scripture from the volumes which have been supplied by the bounty of the Bible Society." One of the most important, and one of the last acts which he performed on behalf of the Society in Greece was to place at the disposal of the Government 4000 volumes, which in course of time were dispersed among the schools of the kingdom.

In addition to this work, Mr Leeves found much of his time absorbed by the task of revising the Greco-Turkish and Judæo-Spanish versions of the New Testament. Nicolaides assisted him with the former; and when the latter was finished with the aid of the Rabbi Sim Tov of

Constantinople, and sent to press in 1843, he started on the vast labour of revising the whole Modern Greek Bible.

It was only natural that members of the Committee should desire to receive, if possible, some tangible evidence that spiritual light and benefit had been brought to individual souls by the circulation of the Greek Scriptures. In 1844 Mr Leeves transmitted a series of statements on the effects of the Society's exertions. If these scarcely touched on the personal instances which appeal most intimately to one's own experience, they contained satisfactory declarations on larger issues. It was good to learn that the Greeks themselves recognised the controlling hand of Providence in the vicissitudes of their existence as a people. The faith of the Cross had sustained them in their struggle for liberty, and, by a remarkable dispensation, the Scriptures had been dispersed among them at the very moment when their natural extremity was God's opportunity. Up to that time little was known of the Bible, except for those portions which were read in Ancient Greek in the churches, and which few understood; a copy of the Scriptures was rarely to be met with in a Christian household; and indeed the reading of such a book at home would have been considered prohibited. Now, with thousands of copies scattered broadcast over the land, with the New Testament in general use throughout the schools, with the entire Bible in the familiar speech of the day in the possession of both clergy and laity, who could doubt that the light of a new life must have risen among thousands? Evidence was not wanting that the inspired volume had taken hold of the hearts and minds of many of its readers. When the Exarch in Crete committed to the flames the Scriptures discovered in one monastery, a Bible was secreted by a priest; and the people of the neighbouring villages hid their books until the prelate had left the island. Many of the laity had begun to discuss the errors of their Church; and but for their

dread of the power of the Patriarch some of the priests would have gladly conformed to the teachings of the sacred text.

Such was the condition of Greece when, in the spring of 1845, Mr Leeves, accompanied by his daughter, set out on a tour through Syria. Though he had been twenty-four years in the service of the Society, he had never seen the Holy Land. From that journey it was the will of God that he should not return. On the 13th of March he was at Smyrna, whence he visited the ruins of Ephesus, and saw the goats browsing on the slopes of the theatre on the hillside where for two hours had risen the clamour, "Great is Diana of the Ephesians!" Towards the end of the month he coasted Patmos, crowned on its highest peak with the Convent of the Revelation, and landed at Rhodes, where the houses in the Street of the Knights still showed the old coats of arms affixed to the walls. Here he left a case of Scriptures for distribution among private families, since the Patriarch had forbidden their use in the schools. Shortly after leaving Beyrout he fell ill, and reached Mount Carmel with difficulty. For nearly three weeks he was nursed in the Latin Convent, but as he did not improve he was taken back to Beyrout for medical aid. They arrived on the 4th May; four days later "his spirit passed to the heavenly Jerusalem."

While Mr Leeves was unconsciously sailing to his rest in the little cemetery of the American Mission at Beyrout, Mr Lowndes was on his way to Malta as the agent of the Society. As far back as 1817 he had assisted Mr Jowett and Dr Naudi in founding the Malta Auxiliary. That institution had not lasted long, and the establishment at length became a depôt, superintended at different periods by the missionaries of the Church, the London, and the Wesleyan Missionary Societies. The last of these had been withdrawn, but the island was too important as a

station accessible to all parts of the Midland Sea to be relinquished; Mr Lowndes was just closing his connection with the London Missionary Society as their missionary at Corfu, and his scholarly attainments, his experience, and his attachment to the Society peculiarly fitted him for the control of the depôt.

For many years an average stock of 12,000 copies of the Scriptures in five-and-twenty languages had been maintained at Malta, and from that basis such work as was possible had been carried on in Egypt, Abyssinia, and along the northern shores of Africa. On the withdrawal of Mr Ewald from Tunis, operations in the Barbary States were almost wholly suspended; little progress was being made in Egypt; and in Abyssinia, after struggling for some years to hold their position, the men of the Church Missionary Society were at last driven out of the country by the intrigues of French priests and travellers. The zealous and heroic Krapf, accompanied by his young wife, endeavoured to establish a mission in the adjoining Kingdom of Shoa. Early in 1841 he wrote from Ankober for 1000 copies of the Scriptures in Arabic and Amharic. The learned of the five churches in the capital had applied for Bibles; his doors were besieged with people asking for books; tropic rain could not drive them away, and the long staves of the servants alone prevented them from breaking in. A year later he could hear, as he wrote, more than a hundred voices clamouring even more boisterously than when the case of the Amharic and Arabic Scriptures arrived. His hopes were high. He had himself completed versions of the Gospels, Acts, and Genesis in the language of the Galla tribes; the printed portions he had distributed were being taught in the schools; the learned and the priests seemed grateful for the Word of God which he had given them; and the constant coming of people from a distance in

quest of copies appeared to betoken a real spiritual desire for better things. Romanist intrigues once more prevailed, and he was a wanderer. "In the Shoho wilderness," in the dry bed of a torrent among the rocky hills, his daughter Eneba ("a tear") was born, baptized, and, after a few hours of earthly life, buried under a tree by the wayside. Three days husband and wife remained in that sad spot, and then—for the natives would wait no longer, and there was no village at which they might rest—they set out once more on the predestined way which, through hardships and perils, was to lead her to an unforgotten grave over against the Island of Mombasa, him to linguistic toils and those geographical achievements, the end of which Livingstone regarded as only the beginning of missionary enterprise. Abyssinia, however, was closed, and fourteen years were to elapse before another attempt was made, at the instance of Bishop Gobat of Jerusalem, to spread the Scriptures among the benighted Christians of an ancient Church which had fallen away from the pure faith of its founders. The direct grants for Abyssinia from 1840 onward amounted to £1076.

Mr Lowndes had hardly entered on his duties at Malta when he was requested by the Committee to hasten to Athens, and offer all the service and sympathy in his power to Mrs Leeves and her family. He took charge of the affairs of the Athens Agency, which was shortly afterwards committed to his management; agreements were renewed with Professor Bambas and Mr Nicolaides, whose assistance was needed in the revision of the Modern Greek Bible; and thus, with Malta and Athens equally claiming his care, Mr Lowndes entered on the work of his vastly extended jurisdiction.

Before proceeding further, however, it is desirable that we should bring into focus Mr Barker's operations up to this date. The area of his supervision, it will be

remembered, included Turkey, the Danubian provinces, the German colonies on the northern shore of the Black Sea, Asiatic Turkey, and Syria. In the greater part of this wide field he was materially assisted by the co-operation of the American missionaries, who in turn bore ungrudging testimony to the essential benefits which they derived from the support and supplies of the Society. North of the Euxine he had the help of Mr Melville and the German pastors. In the south there were friends at Damascus and at Jaffa, the landing-place of Jewish and Christian pilgrims, of whom not less than 10,000 passed yearly on their way to the Holy Places; and Mr Ewald was actively promoting the cause at Jerusalem. In the eastern provinces missionaries of the London Missionary Society were distributing the Word of Life in Chinese and Syro-Chaldaic, Turkish, Syriac, and other tongues. Further away, in the north-east, the Basel missionaries had received consignments of the Gospel of St Matthew in Transcaucasian Tartar for Tiflis among the arid yellow hills, and the villages around Shamaka and the naphtha wells of Baku. Within these spacious limits he took advantage of every occasion of making known the message of redemption.

The work was difficult, and opposition was frequently encountered; still encouraging progress was made both in Europe and Asia. In Wallachia a desire was awakened for the New Testament in the vernacular, and though the Government schools had been recently supplied with 1000 copies, 500 more were ordered from Bucharest. The Bulgarian version left the press in 1840 in an edition of 5000; two years later, notwithstanding the anathemas of the Patriarch at Constantinople, 3000 had been purchased and dispersed through the country. In 1842, through the liberality of the Society, an edition of the Modern Armenian New Testament was issued by the American

missionaries; and it was so eagerly sought for that sanction was readily given for a second edition with the modern and the ancient text in parallel columns. At this time the Scriptures might be purchased in a dozen bookshops in Constantinople; they were sold without molestation at the corners of the streets; very rarely were the colporteurs interfered with by the unbelievers. Indeed, there was probably not a city in Turkey in which the Scriptures, complete or in portions, were not to be found in some modern tongue. Among the Armenians in particular a spirit of serious inquiry appeared to have been awakened. In a score of towns there were those who daily searched the Word of God for light and guidance; and even in places where no missionary had ever been, meetings were held on the Sabbath for the study of the sacred volume. Appealing to them in the language of everyday life, it was accepted as a fresh message from Heaven.

Beneath this show of toleration, however, there slept the fires of a ruthless fanaticism. How thin a crust divided them was revealed in connection with the demands of the British and French ambassadors that the Sultan should grant his subjects liberty of conscience. The Turks were so enraged by his concessions, actual and rumoured, that a conspiracy was formed in several places on the coasts and among the islands to massacre the Christians on Easter-day. Happily the plot was discovered, and the Sultan executed summary justice. "The Governor of the Island of Scio," wrote Mr Barker from Mitylene, "was privately tried and thrown into the sea when the Sultan was here, and others suffered death elsewhere." During his stay at Mitylene Abdul-Medjid assembled all the governors, primates, and heads of the different denominations in the neighbouring territories, and assured them that he felt anxious for the welfare of all his subjects; that he regarded them all without distinction; and that equal justice should be administered

amongst them, whether they were Turks, Christians, or Jews.

Notwithstanding the declaration of the Sultan, the rancour of the Turks found means to express itself. If the vendors of the Scriptures escaped ill-treatment, the Gospel-readers were subjected to the most bitter persecution. In a village near Nicomedia three men were publicly scourged, one almost to death; at Ada Bazar nine were imprisoned; at Trebizond, where searchers of the Scriptures were hunted like wild beasts in the city and on the mountains, one man was sent to Constantinople, where, after being chained neck and feet in a dungeon for a fortnight, he was released on the interposition of an ambassador. But as in the days of the apostles, "they that were scattered abroad went everywhere preaching the Word." The three scourged men, wanderers against their will, passed from village to village near Brousa, and so excited the people that a little later, when a missionary visited that region for the first time, he found in several places small parties who met to read the Scriptures and who were eager for more copies. A Doctor of Theology whom the Patriarch would have exiled fled to the mountains north of Aleppo, where no missionary had yet been, and having been furnished with Scriptures and other books by the American Mission, succeeded in selling them to the amount of some £35. Similarly an Armenian priest, exiled to Kaisariyeh for the same offence of studying the Word of God, made many friends, and became the means of circulating large numbers of the holy book among the superstitious population of that remote country.

At this time the Porte so far granted practical freedom of conscience as to determine that the censorship of religious books should be confined to their bearing on the principles of the Government; little attention was accordingly paid to the complaints made by the Christian Patriarchs against the circulation of the Scriptures in modern languages,

and their fulminations and proscriptions often incited to the very course they were intended to prevent.

Here then, at the close of 1845, we leave Mr Barker, who in the seven years had distributed 35,740 copies of the Scriptures in many languages, and return to Mr Lowndes and the transactions of the double agency of Malta and Athens.

For the next four years a large portion of his time was expended on the revision of the Modern Greek version of the Bible. He began with Genesis on the 2nd January 1848, toiled at the text with his colleagues at the rate of twelve hours a day for months together, finished Malachi on the 28th of February 1849, and completed the New Testament early in 1850. Twenty years had gone by since the first verse of the translation was put on paper at Corfu in February 1830. Of those who had undertaken it, Mr Leeves was dead, Professor Tipaldo was at Constantinople, Nicolaides and Bambas—the latter in his seventy-fourth year, feeble in constitution but vigorous in intellect—had aided him in bringing the heavy task to a close. Little wonder that he wrote, "Here I would raise an Ebenezer." The work, which passed through the press at Oxford under the supervision of Mr Jowett, the Editorial Superintendent, and Mr Meller, his successor, was issued in one volume in 1850; and the old Greek Professor was gladdened with a testimonial (accompanied by a small honorarium) in which the Committee expressed their recognition of his long and devoted service.

In the interval the immediate requirements of the depôts had been supplied by an edition of 10,000 copies of the Modern Greek Testament printed at Athens, and editions of the Old Testament and the New Testament in Ancient Greek produced at Cambridge. Little or no improvement was yet observable in the financial condition of the agency; the Society was still called upon "to sow in hope"; but

the hope was strengthened by the continued demand for the Scriptures, and the insistence of the Hellenic Government that they should be regularly used in the schools. In 1851 Mr Lowndes was able to report that in Greece there was no book so much used in the education of the young as the New Testament published by the Society, and in 1853 it was ascertained that the schools in which the Word of God had found free course contained 40,257 scholars, so that one at least in every five-and-twenty of the entire population was in almost daily touch with the truths of the Gospel.

Between the long spells of revision Mr Lowndes was busily engaged in the general operations of the agency. He was an indefatigable traveller. At Corfu, Zante, and Cephalonia his presence gave fresh impulses to the work. He visited Leghorn, Florence, Naples, Rome, stimulating and encouraging the friends of the cause, and keenly observing the symptoms of that public restlessness which developed into the convulsions of 1848. At the close of the following year, when the last hope of Italy had perished, he derived comfort from the fact that a spirit of earnest inquiry had been awakened among the Italians, that Bibles and Testaments were being purchased for them by the hundred, and that, both in Malta and at Athens, many of the refugees, notwithstanding their poverty and wretchedness, found means to provide themselves with the Word of God.

The completion of the great revision set him free to extend his journeys, to confer with missionaries and other friends, to observe for himself the needs and prospects of different countries, and to concert new plans for effective distribution. The spring of 1851 found him in Tunis and the territory of Algeria, recently annexed by the French. From the outskirts of Bona he saw, a mile away, the bronze statue of St Augustine, which the French priests had set up on the hill beside the tumbled walls of Hippo. On the site of

Carthage, where "not a human being now lived," he thought of "the many followers of the Lamb" who would arise from the ruins on the morning of the resurrection. The French Protestants were projecting an extension of their pastoral stations, for many of the colonists were of the Reformed faith, and in one village, inhabited exclusively by emigrants from Paris, the New Testaments distributed among them by the French Society before they left home were read daily; but already there were agents either actively engaged in the work or prepared to take it up. Mr Ben Oliel, of the British Jews' Society, had sent a colporteur from Gibraltar to the chief cities of Morocco; Dr Philip, of the Scottish Jews' Society, kept a depôt at his house in Algiers, and was devising a scheme for a chain of depôts through the most important villages of the interior to the oases of the desert; at Oran Mr Currie, of the Scottish Evangelical Society, had succeeded in selling a number of Bibles in that busy sea-port. Other names were soon added to the list, and at the close of the half century the outlook in North Africa was hopeful. From 1839 up to that date the grants amounted to £842.

Late in the summer Lowndes was in the Levant, where he had an opportunity of conferring with most of the missionaries at Constantinople and in Syria, and of seeing the cheering state of the Armenian and other Churches established within the previous twenty years. These matters, however, belong to Mr Barker's agency, to which we shall revert shortly. At Beyrout he went to see the grave of his predecessor ("He left his home in some such way as I did mine"); narrowly escaped shipwreck in Aboukir Bay; landed at Alexandria, and proceeded to Cairo. Supplies of the Scriptures in Greek and Arabic were left for the use of the missionaries, and were afterwards distributed, but up to the Jubilee Year "Egypt, in general, did not present any encouraging prospect." In Cairo there was little hope,

but Alexandria, with its vast concourse of shipping from every sea, seemed to furnish a fruitful field for the colporteur.

During the five years of his double agency Mr Lowndes distributed from Malta and Athens between 80,000 and 90,000 copies of the Scriptures. Added to Mr Leeves's issues, the total amounted to about 160,000; and to this must be added the considerable quantities in many tongues dispersed from Malta while the depôt was under the management of the missionaries.

Let us return to Mr Barker's agency. In the events of these years one seems to be looking on a picture of the spread of Christianity in the days of the Apostles—with this difference, that it is not the voice of Paul or of Barnabas, but the power of the written Word alone, which moves the hearts and enlightens the minds of men. Here, in a village near Nicomedia, a congregation of Protestant Armenians—the "Bible Christians" and Gospel-readers are now anathematised as "Protestants"—has sprung up, without missionary aid, with no guide but the Scriptures. They are driven to worship in the open fields; they are savagely attacked with stones; silently they gather up the missiles, take them and lay them at the Governor's feet with a request for protection. Here at Hasbeiya, among the vine-terraces and olive-gardens of the Anti-Lebanon, the volumes scattered abroad more than twenty years earlier have taught some of the Syrian Greeks that fasting, and offerings at shrines, and devotion to holy pictures, and prayers to the saints are not the true way of salvation. A number of them have declared their faith in the Gospel alone; their fellow-townsmen have risen against them and chased them into the mountains; it is only on the interposition of the American consul that they are suffered to return to their homes. Here, within a mile of the village of Hesemek, a colporteur encamps one Saturday night in

a meadow beside the river; before noon on Sunday the village knows that he is there; forty men come out to see him; some return, contemptuous or indifferent; most remain, and keep him busy till midnight reading and explaining the Word of Life; they listen gladly, eagerly, "like hungry souls"; they insist on having all his books—make him promise that he will return, that at least he will send them more copies.

One more instance may be given of the efficacy of the unaided Word to build up men into living Churches. The scene is Ismid, the ancient Nicomedia—one of the cities included among those to which the Apostle Peter addressed his first Epistle to suffering saints; the home of Pliny, who wrote to Trajan for advice as to the best means of arresting the spread of Christianity; the capital from which Diocletian kindled the torches of persecution. In 1832 a few Armenian Testaments reached Ismid. One of them fell into the hands of Vatenes, a priest; he read and wondered, but knew not how to act; then came an Armenian bishop from Smyrna, exhorting the people to study the Scriptures; next twelve Jews, banished from Constantinople because they had embraced Christianity, passed through the city on their way into exile; in a little, more Testaments arrived and were distributed; lastly, a rumour reached his ears that in Constantinople there were Christians, from the New World beyond the great seas of the West, who taught a faith very different from what he had hitherto believed. To them he went, and they made known to him the way of the truth. On his return to Nicomedia he spoke to Harootun, another priest, who in his discontent and trouble of soul had thought of joining the Church of Rome. They resolved to take the Bible for their guide, and to abide by its teachings at whatever cost. A schoolmaster and a *vartabed* (a monk vowed to celibacy) joined them; soon afterwards their number increased to twelve. Then persecution was

stirred up against them by the Patriarch, the Bishop, the priests. Harootun was publicly degraded; his priestly robes were stripped off, his beard was shorn away, and these, with his cap, were carried in derision through the streets as trophies of the malice of his enemies. But persecution made bold those whom it was meant to daunt. Fresh adherents declared themselves; some were imprisoned, others expelled from their homes; still the rest stood undismayed, and still their numbers increased. They could meet only in secluded places, in the open air, beneath the trees, under cloud of night; and on some such occasions the American missionaries, crossing from Constantinople, met them, to converse with them, to preach to them, to strengthen their hearts in the days of trouble.

Harootun became a deacon in the Church of Nicomedia; Vatenes took the same position in that of Constantinople.

Like a landscape in which the lamps are being lit in the twilight, the vast region stretching from the Bosphorus to the Persian border was starred with places where the Scriptures had been distributed, where Protestants had suffered for the truth, where, in spite of excommunication and outrage, small groups were forming themselves into Churches, and begging for missionaries to visit them. Kaisariyeh and Marash and Sivas, Erzeroum and Diarbekir, Mosul (within view of the mounds beyond the Tigris where Layard had just unearthed the winged bulls and crumbling battle-scenes of immemorial kings), Julamerk, and Urumiyeh, and a score of Nestorian villages between—as one traces them all on the map one marvels at the power which so swayed the souls of men grown old in the errors and superstitions of a corrupt creed.

Happily the days of persecution, at least in its violent forms, were brought to a close. Throughout his tenure of office the British ambassador had shown himself the uncompromising advocate of religious liberty, and the

friend of the Bible and missionary cause. Through his influence a firman was obtained from the Sultan in 1850, protecting all his Protestant subjects in the exercise of their religion, and granting them freedom to worship God according to the dictates of their conscience.

Two years later the scattered groups of "Gospel-readers" of which we have heard had grown into twenty-one Protestant Churches, superintended by sixteen American missionaries, six ordained native pastors, and one licensed preacher. At Aïntab, four days' caravan journey north of Aleppo, the congregation, which numbered 200 in 1846, had increased to 600. The first impulse had in nearly all instances been given by the simple reading of the Scriptures; the work was continued by the same means. Both the Scottish and American missionaries had adopted the system of colportage, not only for their own neighbourhood, but for distant places, and the Scriptures distributed were supplied from the Society's depôts. Through the missionaries the agent was kept in touch with the remote cities and villages of the interior. "It is particularly interesting to feel," wrote Mr Lowndes, "that the whole of the missionary operations are in connection with the British and Foreign Bible Society. We supply them all with Scriptures. To this fountain they all repair continually. . . . They are very essential and valuable helpers to us; without them we should do little." The obligation was mutual. "I feel more and more," wrote Bishop Gobat, himself an old missionary, "that if it were not for the liberality of the Bible Society, I could scarcely do anything in this country."

Dr Gobat was appointed to the bishopric of Jerusalem in 1846. In accepting the office of Vice-President of the Society, he expressed a hope that he might be furnished with a small but continual supply of Amharic Bibles, so that no Abyssinian pilgrim to the Holy Places might return

home without taking with him the Word of Life. The request was readily complied with, and a year or two later he was brought into closer contact with the Abyssinians, by the request of the Negus and the chief men of the country that he should take their convent at Jerusalem under his special supervision. From that time onward the Abyssinians in Jerusalem, to the number of sixty or seventy, met twice or thrice daily to have the Scriptures in their own tongue read to them by their priests.

His interest was not confined to the natives of his old mission-field. The Bishop's peculiar position prevented him from taking the usual missionary initiative. His only method of action was the distribution of the Scriptures by men who were directed to read them to all who wished to hear them, and to converse on Scriptural subjects whenever there was a disposition for such intercourse. In many places the volumes which he distributed by his colporteurs drew together little groups of inquirers and believers. It was "almost wonderful" to him to observe how the simple reading of the Word of God had, in a short time, convinced the Greek Christians in Nablous and the mountains round about that salvation was not to be found in prayers to the angels and saints, or in the veneration of images. By the beginning of the Jubilee Year it had led to the establishment of a legally recognised congregation at Nazareth.

While the foregoing events were taking place Mr Barker was steadily promoting the work of distribution, with fluctuating but on the whole increasing success. New editions of the Wallachian and Bulgarian Testaments were printed, and grants to the extent of £625 were voted to the American missionaries in aid of the Ararat-Armenian New Testament and a pocket edition of the New Testament in Modern Armenian.

In the hope of giving a new impetus to the work in

Servia, Bulgaria, and Moldavia and Wallachia, Mr Barker removed to Bucharest in 1851. He was graciously received by the Hospodars of both principalities, and especially by Prince Ghika, under whose patronage the first edition of the Roumanian Testament had been printed. Arrangements were made for the sale of the Scriptures, and some hundreds of copies were purchased for the schools and seminaries. In Bulgaria there was a general readiness to receive the Word of God. When Mr Barker had travelled among the people some years before, slept in their huts, and come into contact with their home life, he had found them totally ignorant of the simplest truths of Christianity. They took delight in hearing the story of our Saviour, which was quite new to them. They lamented that they could not pray as he did, for they knew not how. They were unacquainted even with the Lord's Prayer,—in a word, they could only make the sign of the cross, which they used on all occasions, for adoration, thanksgiving, love, and in supplication for help and preservation. Since that time 8000 copies of the New Testament in their own tongue had been circulated amongst them, and they were emerging from the darkness and barbarism in which they had lived for ages. Both teachers and priests were, for the most part, favourably disposed towards the spread of the Scriptures, and a desire was awakening for the possession of the whole Bible.

In the course of one year more than 4000 copies were disposed of by colportage and otherwise, and before Mr Barker left Bucharest to take up his residence again at Smyrna, he settled contracts for the printing of the Bulgarian and Roumanian New Testaments in editions of 5000 copies.

In Southern Turkey the prospect was cheering. The five places of Protestant worship for the natives of Constantinople were attended by congregations of men and women averaging 800; and new Protestant churches

were springing up so quickly in various parts of the country that the demands for teachers were more than could be attended to. At home an edition of the Turkish New Testament, carefully revised by a Turk, Turabi, under the supervision of Dr Henderson, left the press in 1853, and Mr Barker was instructed to put to press at Constantinople a new edition of 2500 copies of the Greco-Turkish Bible and one of 1000 copies of the New Testament.

Here, as in other countries to which the operations of the Society extended, the Jews were strangely attracted to the New Testament. At Salonica, in particular, so many became serious inquirers as to the advent of the Messiah that the Rabbis were as wrathful in their denunciations as the Greek and Armenian prelates.

Between 1846 and the close of the half century Mr Barker's issues amounted to 57,814 copies, raising the total for the period from 1840 onward to 93,554.

The grants of the Committee to the agencies, depôts, and correspondents in the Mediterranean, the Levant, and the Near East showed the large aggregate of £31,974; of which £14,648 went to Malta, £8638 to Athens, £5570 to Constantinople and Smyrna, and £500 as a contribution towards the printing of Mr Glen's Persian version of the Bible, to which reference was made in an earlier chapter.

Both Mr Lowndes and Mr Barker came to England for the Jubilee. The latter had been over thirty years in the service of the Society, but now for the first time he made personal acquaintance with the members of the Committee and the officials with whom he had so often corresponded. Advantage was taken of their presence to define the areas of their agencies so as to prevent their accidental interference with each other's work. The eastern district, with Smyrna as the central station, was

thenceforth to include Asia Minor as far east as Erzeroum, Urumiyeh, and Julamerk; the Turkish islands, from the Dardanelles to Rhodes; Turkey, Servia, Bulgaria, and the Danubian principalities. The western district, with Malta as the central station, was to take in Syria (Palestine included), the Greek islands and Greece; the Gulf of Venice (with Trieste and Ancona), Tuscany, the Papal States, and Naples; Sicily and the islands of Sardinia, Corsica, Minorca, and Majorca; the eastern coast of Spain, and the whole of the northern shores of Africa.

In consequence of the terrible war in the Crimea, Mr Barker promptly transferred his operations to Constantinople, where "he may be said to have stood between the living and the dead, disarming the last enemy of his terrors by imparting to the sick, the wounded, and the dying the Word of eternal life." For the more efficient supply of the hostile forces an English and a Piedmontese colporteur were sent out to assist him, and zealous co-operation was given by the Auxiliary which was founded in the Turkish capital at the Jubilee, by the English and American missionaries, the chaplains, the French pastors, and others who knew the value of the Scriptures in that long and sanguinary struggle. At Scutari he found in the wards under the care of Miss Nightingale a Testament within reach of every sufferer, and was able to forward her a number of Bibles. On all sides he heard of incidents in camp or on the field which indicated how highly the sacred volumes were prized. The night before the battle of the Alma a young English officer collected his men about him and read them the ninety-first Psalm. A few hours later he fell under the fire of the enemy, mortally wounded; and when he was carried in for medical help, a Bible was found hidden over his breast. "Do your men read the Testaments distributed in their camp?" a colporteur asked some

French soldiers. "Yes, and get wigged for it too." "How is that?" "Well, it is not the reading—everybody reads—but they keep it up till one in the morning!" "You should see the Sardinian camp after tattoo," said a young corporal; "most nights after the retreat is sounded, the men kindle a light—three or four candles to a hut — settle themselves the best way they can, take their Testament, and read till all hours. It's a regular church!" "I was deeply moved at the sight," added the narrator, who visited the camp; "my faith had never gone so far as to anticipate that we should see a whole battalion of infantry reading the Word of God."

Unusual as these last incidents were, they were at least in keeping with the faith of Christian soldiers. What was truly surprising was the interest which the Turks were beginning to take in the Scriptures. "During the thirty-five years I have been the Society's agent in Turkey," wrote Mr Barker, "I should be afraid to say that thirty-five copies were accepted as gifts by the followers of the Prophet." In 1855 they were *selling* at the rate of a hundred a month. "Those books are invaluable," said some Turks who called at the depôt, "and deserve a *baksheesh* besides their cost!" "It is a shame to put such sacred books on the ground," was the rebuke of another Turkish purchaser to a colporteur; thenceforth they were displayed on portable shelves. The Turkish grandee sent out for the colporteur to bring his books into the house. The Turkish lady, followed by her black slave, stopped one of the vendors, and bought a New Testament. Stranger still, in the winter of 1855, Aali Pasha, the Grand Vizier himself, accepted a copy of the Bible, presented by the United States Minister on behalf of the American and the British and Foreign Bible Societies. The marvel of marvels was reached when, in the following year, the Sultan graciously intimated his willingness to

receive the sacred volume as a gift from the Society. Lord Shaftesbury had laid the matter before Lord Stratford de Redcliffe, who approved the suggestion, and offered to make official arrangements for the presentation. Contrary to expectation, however, the Commander of the Faithful favoured Mr Barker with a personal interview, and the first Bible ever placed in the hands of an Ottoman sovereign was presented by the Society's own agent to Abdul-Medjid.

CHAPTER XXXVII

WEST AND SOUTH AFRICA

We return once more to the settlements scattered along the West African coast from Cape Verde to the Bight of Biafra.

Between 1835 and 1841, the year of the ill-fated African Expedition, the Society sent out 6996 copies of the Scriptures in various languages. Of these, 3136 Bibles and 2398 Testaments were consigned to the Auxiliary at Sierra Leone, 220 Bibles and 280 Testaments to the missionaries at Macarthy's Island and St Mary's, in the Gambia River, and 312 Bibles and 650 Testaments to those at Cape Coast Castle.

In the August of 1841 the three steamers of the Expedition, which had been provided with some hundreds of Bibles and Portions in Arabic and Hebrew, began the ascent of the Niger. Out of Fowell Buxton's idea, "It is the Bible and the Plough that must regenerate Africa," had sprung in 1839 a new society for the civilisation of the Dark Continent; the Government had voted £60,000 for the realisation of the project; and with the help of the Gurneys and other Quaker friends £4000 had been raised for a model farm, to be started somewhere in the depths of the tropical wilderness. On the inland reaches of the half-explored river, with its tracts of poisonous swamp and labyrinths of dense forest, the crews were stricken down with deadly fever; in two months forty-two out of a hundred and fifty white men died; and one after another the vessels returned,

the *Albert* abandoning the enterprise at Eggan, 320 miles from the sea.

At Sierra Leone the increasing sales and larger remittances to the Society indicated the growing attachment with which the Bible was regarded. In 1840, when the latter amounted to £127, as many as 2000 natives were present at the anniversary meeting. The colony had gradually risen to a position of prosperous activity. Some of the more enterprising spirits among the negroes from Yoruba Land had purchased from the Government one of the small captured slave-ships, and begun to trade with Badagry on the Slave Coast, 1000 miles to the east. The hinterland was their own native country, where the remnants of their people, scattered by the Foulah slave-raids of 1820, had taken refuge under the huge granite blocks on the Ozun River, had thriven there, and established a great town of over 50,000 inhabitants, which they called "Under-the-Rock"—Abeokuta. When these good tidings reached Sierra Leone hundreds of the Yoruba men were eager to return to their kinsfolk, and a steady stream of migration began. The negroes took with them to their old homes the Scriptures, the memory of Christian worship, the knowledge of Redemption, and so prepared the way for the missionary, who was not slow to follow.

In December 1843, "the slave-boy Adjai"—now the Rev. Samuel Crowther, an ordained minister of the Gospel,—landed at Sierra Leone, and conducted the first Christian service ever held in the Yoruba tongue. Towards the end of the following year he sailed to Badagry with Henry Townsend, to bear the light of the Gospel to the nation of his own blood.

In 1846 an application on behalf of the missionaries of the Countess of Huntingdon's Connexion drew attention to the fact that of that communion there were labouring at Sierra Leone ten ministers and twenty-six exhorters, and

that the membership numbered 12,000 persons. On the founding of the colony, the missionaries (who had been sent out to New Brunswick and Nova Scotia by the Countess as early as 1776) considered it their duty to take up their post at Sierra Leone, and in the intervening years since their arrival they had erected seven chapels, besides smaller stations, and established several Sunday and day schools. A grant of 600 Bibles and Testaments was readily accorded by the Society.

About this time the operations of the Sierra Leone Auxiliary were marked by a sudden and encouraging development. The annual distribution, which hitherto had not often exceeded 600 copies, rose to 1500 ("sold at full price to willing and thankful purchasers"), and now from two to three thousand volumes were required. The Sunday schools were crowded with adults anxiously learning to read, and it was no uncommon thing to see texts written on the house-walls ("like blood sprinkled on the door-posts of Egypt"), and to hear the sound of prayer or Scripture-reading in the cottages one passed. From the establishment of the Auxiliary in 1816 down to 1850 there had been circulated 19,972 copies of the Word of God, and £2089 had been transmitted to the Society; in 1854 the figures had increased to 25,663 volumes and £2416.

In 1841 a grant of Scriptures in English and Arabic was voted to the Baptist missionaries who had just established themselves at Fernando Po. One of their first undertakings was an interesting scheme for the introduction of the Gospel among the tribes along the coast and in the interior by means of converted negroes from the West Indies,—a work for which several of the freed slaves in Jamaica, men of approved character and religious experience, cheerfully offered themselves and their families. The tenure of Fernando Po was of the briefest duration. The English, by whom it was used as a naval station for the surveillance of

the slave-traders, had abandoned it in 1834; in 1844 it was re-occupied by Spain. With the usual Spanish intolerance of religious freedom, the missionaries were expelled; their buildings were taken down and removed to the continent; and in 1846 they formed new settlements at Bimbia and the Cameroons River. At each of these stations there was a printing press, and already considerable progress had been made with translations of the Scriptures into the Isubu and Dualla dialects.

The production of new versions was a work to which the Committee were always ready to afford liberal assistance, and during this period they encouraged several attempts to give the West African tribes some portions of the Word of God in their own tongues. In 1836 a small edition of the Gospel of St Matthew, translated into Mandingo or Mande by the Rev. R. M. Macbrair, of the Wesleyan Missionary Society, was printed at their expense. One of the dominant languages of the west coast, the Mandingo, was spoken south of the Great Desert, from Senegambia to Yoruba Land, but the time for its use for the spread of the Word of God was not yet come; the three other Gospels remained in manuscript; and indeed it was not till sixty years later that anything further was done in the matter of a Mandingo version.

More prosperous was the undertaking of the Rev. Augustus W. Hanson, a native of Africa, who had been ordained by the Bishop of London. The Society printed his translation of the Gospels of St Matthew and St John into Gâ or Accra, a language spoken by a trading people numbering some 80,000; and he took out supplies with him on his return to the Gold Coast as Government chaplain in 1843. On his arrival at Accra—the most southerly town in the world on the meridian of Greenwich—he introduced the little book into the mission school. It was thoroughly intelligible, and became the delight of

the scholars, who were to be met on the roads in the early mornings reading it in companies of twos and threes. What was of more importance, it prepared the way for the larger project of the German missionaries, who valued it highly; and on the representation of the Rev. J. Zimmermann, of the Basel Society, a new edition of both Gospels was printed, and further supplies were sent out for their use. To remove the great difficulty which they encountered in their preparation for a complete version in Gâ—that of finding a native who was capable "of transferring into his own tongue many simple expressions relating to spiritual matters which occurred in the original"—they selected a number of promising lads for training in Greek and Hebrew, so that they might acquire the exact sense and a feeling for the simplicity of the primitive text.

Frequent grants of the Scriptures in English and other languages were made to these missionaries, who were now in regular correspondence with the Society, and there were many signs that the distribution of the divine Word was producing its effect upon the people. Here, as was so often the case elsewhere, the children were their most effective teachers. When the little scholars returned home from school, they went down to the beach and wrote the alphabet on the sand; "even old people were not ashamed to learn in this way; men and women had all a desire to learn to read the Word of God." "This little boy," said the people of a village which had forsaken the Fetich, "this little boy"—a lad of about twelve years, who had been taught in the mission school—"constantly instructs us in the Word of God." "If all the missionaries were to leave the country"—a supposition put to a young African convert,—"I should repeat those verses of the Bible which I have learnt by heart, while I had the water-pot on my head, or while I went to the plantation." "Our school-children as well as several grown-up persons,"

wrote one of the missionaries, "make great sacrifices to obtain a handsome Bible." None were more eager than the children to pay the full price of the Scripture portions, to hoard their cowrie shells, or to make up the price by working in the mission garden.

Just as the Jubilee Year was at the doors, there was born to Mr Zimmermann the little daughter who, ten years later, assisted him in the final collation of his Gâ version with the original of some of the books of the Old Testament. In the course of that year he sent home a revision of the two Gospels by Mr Hanson, and the Committee had an edition of 1000 copies printed.

On the application of the Church Missionary Society, the first version of any part of the Scriptures in Yoruba—the Epistle to the Romans—was printed by the Society. It was the work of the Rev. S. Crowther, and its effect on the minds of his countrymen appears to have been deep and instantaneous. In its pages they beheld all their own heathenish practices "in their exact pictures, as if they had been seen in the country before the book was made," and they wondered at the omniscience, love, and mercy of God. The Gospel of St Luke, the Acts, and the Epistles of St James and St Peter passed through the press in the following year; the Book of Genesis in 1852; and the Gospel of St Matthew and the Book of Exodus in 1853. Editions of 500 had sufficed for 1850-1, but "so mightily had the Word of God prevailed in Abeokuta and its neighbourhood" that impressions of 2500 copies were asked for as the smallest quantities actually needed to satisfy their requirements. Lagos too, the great slave stronghold, had been captured; the traffic had been prohibited; human sacrifices had been abolished; and the interior had been thrown open to commerce and to Christianity. Through the whole region of West Africa the prospects of the Bible, as the half century closed, gave

a larger assurance of progress and permanence than had ever yet gladdened the hearts of the Committee.

In the course of this third period the grants to West Africa amounted to £1815; the number of copies sent out for distribution was 20,255, — 7217 Bibles, 7328 Testaments, and 5710 Portions.

In South Africa the operations of the Society were progressing on the two broad and effective lines—the production of new versions in the principal native tongues, and the distribution of the Scriptures in English and Dutch, wherever those languages were used. In the three years 1834-6, 800 Bibles and 1600 Testaments were forwarded to Dr Philip at Cape Town; 150 Bibles and 600 Testaments to Grahamstown and Salem, which had suffered severely from the Kaffir incursions, and in which many people were wholly destitute of the Word of God; and 130 Bibles and Testaments to the Wesleyan missionaries for their schools (in which the scholars ranged from six to sixty years of age) at Cape Town, Simon's Town, Wynberg, Hottentots' Holland, and the stations in Namaqualand. A distribution was also made at Plaatberg, where at least a hundred persons could read, and yet not more than five or six Bibles were to be found among them. So desirous were many of the poor of possessing the Scriptures, that one man brought his only cow, another his goat and the last two bushels of corn he possessed, to exchange them for Bibles. Needless to say, they obtained the books, and their offerings were returned.

In the summer of 1836 a lively interest was aroused in this country by the visit of Dr Philip and the Rev. J. Read, accompanied by a Christian Kaffir chief and a Christian Hottentot. At a public meeting convened by the London Missionary Society they both bore testimony to the change that had taken place among their people.

"When the Bible came to us," said the Hottentot, "we were naked; we lived in caves and on the tops of the mountains; we painted our bodies with red paint. The Bible charmed us out of the caves, and from the tops of the mountains. Now we know there is a God; now we know we are accountable creatures before God. . . . I have travelled with the missionaries in taking the Bible to the Bushmen and other nations. When the Word of God was preached, the Bushman threw away his bow and arrows, the Kaffir threw away his shield. I went to Lattakoo, and they threw away their evil works, they threw away their assegais, and became children of God." The interest was deepened at the anniversary meeting of the Bible Society in May 1837 by Dr Philip, who pleaded the cause of the native tribes and the schools beyond the Orange River. At these schools, scattered along the outposts, there were 800 children. Four thousand Griquas and 25,000 Bushmen looked to the missionaries for enlightenment and protection. He illustrated the marvellous effect which the Bible had already produced by an account of a visit he paid to a Bushman chief, who but a few years before did not know that he had a soul, had never heard that God made him. He was then about ninety, and had been blind for years, but every day a child read the Bible aloud to him. He was sitting on the floor as they entered, and when he heard their names he burst into tears, grasped their hands, and thanked God for their coming to see him. Talking of his situation, he scraped up the dust with his hand and said, "In a little time I must mingle with that dust; but in this flesh I shall see God. I am blind; I shall not see the light of day; but by the light of faith, I see Jesus standing at the right hand of God, ready to receive my soul." And as he spoke his visitor was struck with the contrast between these words of a savage chief, and the

perturbed musings of the Emperor Trajan shortly before his death: "This head shall no more wear the crown; these feet shall no more stand on the necks of princes; these hands no more sway a sceptre; this heart no longer be flattered by the praises of men; these ears no more be delighted with harmony, nor these eyes with fine sights; and my soul—oh, my soul—what is to become of thee?"

The uncongenial climate of England compelled the poor Christian Hottentot to hasten back to the home which he was never to see again. He died at Cape Town, "a witness to the truth, a monument of the power of God to raise and ennoble the most depressed of the human race." After obtaining a grant of 1000 Bibles and 2000 Testaments in Dutch and English to supply the needs of the Griquas and Bushmen, Dr Philip, Mr Read, and Jan Tzatzoe, the Kaffir chief, returned to South Africa in 1837.

It was not till the 1st December 1838 that the Act of Emancipation took full effect. On that day the "apprentices" in the colony were liberated, and the event was hailed for the most part with prayer and thanksgiving. The prospect of freedom had awakened an ardent thirst for instruction; liberation gave the means of gratifying it. At Dysell's Kraal, a new London Missionary Society station in the Karroo immediately behind the great range of mountains, Dr Philip saw an A B C class of eighty, mostly apprentices, from twenty to seventy years of age, who had travelled as much as twenty-five miles to attend the Sunday lessons. In several instances they left their old masters for no other reason than that they might enjoy the means of instruction for their children and themselves. Where they remained, and schoolmasters were provided, the only difference emancipation made was that "the spade dug deeper and the sickle cut sharper than the master ever saw before."

To the impulse thus given to education, and to the vast increase, in the course of a few years, in the number of readers who desired to possess the Scriptures, must in no small degree be attributed the important measure of sending out a special agent which the Committee adopted in 1845. There were, however, signs on all sides of a general awakening, of a growing conviction of the need of the Word of Life. From the close of the Kaffir troubles in 1836 down to 1845 the Auxiliaries at Grahamstown and Salem contributed almost equally to remittances amounting to £873. Besides the supplies sent out regularly to these Auxiliaries and to the South African Society at Cape Town, grants were voted to the Moravian brethren at Genadendal (Gnadenthal), to the missionaries of the London Missionary Society, of the Wesleyan and Glasgow Missionary Societies, the Scottish Presbyterian Church at Cape Town, the Colonial Church Society, and a number of zealous correspondents. The warm recognition which the missionaries had never failed to record was gratefully expressed at this time by Dr Philip: "I know not how we should have carried on the work of God in this country without the Bible Society; for we owe the most gratifying fruits of our labour, and the hope of their extension by a native agency, to the access our people have to the copies of the Scriptures furnished us by your Society."

During the four years 1841-44 no less than 10,117 Bibles and Testaments were consigned to South Africa, yet in the latter year Dr Philip wrote: "We are suffering something like a famine of the Word of God. We have been without a single Dutch Testament for three months, and we could have disposed of 500 since our shelves were empty. The reading population among the poor and coloured classes is daily increasing. . . . There is no part of the world in which the freedom of the coloured race has wrought better than it has done here: you look in vain even for the traces of a state of

slavery among them, and no more requires to be said in favour of the beneficial effects of the abolition of slavery." A supply of 1100 copies in English and Dutch was at once forwarded, and was supplemented by the despatch of 209 Bibles and 1000 Testaments in Dutch, and 1000 Testaments in English. "I hope they will arrive ere long," he wrote in October 1845; "the demand has become very great." From all parts of the Colony there came a cry of more Bibles and Testaments for the mission schools. Prior to the Emancipation it was not possible to do much among the slaves, but large numbers had learned to read since 1838; and if an adequate supply were to be furnished, 10,000 copies, one-third English and two-thirds Dutch, would be speedily distributed. In addition there was an increasing demand from those who had left school. Most of the common people—including the great mass of the coloured population—spoke Dutch, heard nothing but Dutch from the pulpit, read Dutch only; and now especially, when the Church of Rome had begun its operations among them, it was of the greatest consequence that they should possess in their own language the one safeguard which Roman Catholicism dreaded. Similar representations were received from other ministers of high standing; one even suggested that "much more might be accomplished in the Lord's work by means of a regular agency," the special function of which should be to collect funds and to distribute the Scriptures from a properly equipped depôt.

All the circumstances of South Africa, the extent and rising importance of the Colony and of the numerous missionary stations beyond its limits, called for action on an ample and effectual scale; and the Committee decided to send out Mr T. J. Bourne, a tried agent especially fitted by long experience at home and in the West Indies, to confer with the many influential friends on the spot, and to concert with them measures for the organisation and extension of the

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work of the Society throughout that portion of South Africa. Mr Bourne accordingly sailed for the Cape in the spring of 1846, taking with him 20,000 copies of the Scriptures in Dutch and English, and authority to order further supplies.

Before we enter on an account of his mission, however, we shall bring into line the Society's transactions in connection with the versions which were being prepared in the native language.

The first vote in aid of the Sechuana Scriptures—a grant of £50 towards the printing of the Gospel of St Luke—was made in March 1834. Far away in the wilds beyond the Hart River, and burdened with many missionary duties, Mr Moffat acknowledged it only in November 1836. The interval, however, enabled him to gather evidence of the utility of his undertaking. By hearing that Gospel read in their own tongue, the attention of the people had been aroused, for the first time, to the importance of divine truth and to a concern for their souls. "I have frequently listened with surprise," he wrote, "to hear how minutely some who were unable to read could repeat the story of the woman who was a sinner, the parables of the Great Supper, the Prodigal Son, and the Rich Man and Lazarus. To the hearing of these simple but all-important truths they ascribed the change which had taken place in their views of life. Thus, you have not laboured in vain, or spent a portion of your funds for naught."

As the whole of the New Testament approached completion in 1838, 250 reams of paper were voted for the production of an edition of 4000 copies. Mr Moffat went to Cape Town to see it through the press, but it was finally decided that the printing should take place in England under his supervision. He attended the anniversary meeting in May 1840, and held the great audience in breathless attention as, in vivid speech, he conjured up before them the land of interminable distances, and the strange people

among whom his lot had been cast. One saw, as he spoke, a little cloud of dust on the veldt—and lo! it was sheep that were being driven a hundred miles to be exchanged for copies of St Luke. Or beside the running water under a red granite kopje a family were resting at sunset. They were on a long journey—fifty miles or more; they carried their babes on their shoulders; when they had reached their journey's end they would return, but they would have the Word of God with them. Or it was a kraal, in which a perplexed stranger of their own colour stopped to question, "What things are these that you are turning over and over? Is it food?" "No, it is the Word of God." "Why do you talk to it?" "We do not talk to the book; it is talking to us." "Does it speak?" "Yes; it speaks to the heart." Or it was a shepherd in a lonely spot; and a young man, weary with his long journey, sat down beside him to rest; and the shepherd was talking to something he could not understand. In answer to his questions, the shepherd told him it was the Word of God, which was given to make their dark hearts light, to turn their foolishness into wisdom, to teach them that if they had lived well they should go to another world hereafter. "That young man," said Mr Moffat, "came to me to obtain the knowledge of reading, and returned home with the Gospel of Luke. Some time after, a person to whom he was indebted went to him and said, 'Friend, pay what thou owest.' He replied, 'I have nothing wherewith to pay you.' He said, 'You have a Gospel of Luke; give me that, and I will care nothing about the sheep that you owe me.' He replied, 'No, I will never part with the Gospel of Luke; it was that Gospel that led my soul to the spot where the Infant Saviour lay.'"

The printing of the edition of 5000 copies of the Sechuana Testament and Psalms was completed in 1841, and supplies were at once sent out to the missionaries. A consignment

of 500 was conveyed up the country from Algoa Bay to Lattakoo by David Livingstone, who had just been ordained and accepted by the London Missionary Society, and who was now entering on that long career of adventure and discovery on unknown rivers and the shores of mysterious lakes, which was to close in the grass-covered hut at Ilala in 1873. In a few weeks the precious book, purchased and paid for in corn, goats, sheep, etc., was circulated and read in places hundreds of miles apart. "Wherever the Bechuanas go or remain," wrote one of the missionaries, "at home or on journeys or out hunting, the New Testament is or will be among the baggage, and will be the companion in the wilderness as in the lowly hut." The great mass of the population, it was true, were yet unable to read, and in many instances mental energy was so undeveloped that reading was little more than a sort of day-dream from which the wild man awoke and went his thoughtless way; still, the number of learners was rapidly increasing, and through constant application the slow intelligence was gradually becoming aware and convinced of the great truths of religion.

Mr Moffat returned to Kuruman in 1843, taking with him 2000 copies of his version. In Algoa Bay the ship carrying the cases rode out a storm, which dashed to pieces on the shore four other vessels, more likely than the *Agrippina* to weather the gale. Much time was lost through the difficulty of obtaining means of transport beyond the boundaries of the Colony. A few cases sustained damage from water in crossing the Orange River. At length, however, all reached their destination, and in 1844 he was able to speak of the "hallowed delight" with which he observed the progress made in the knowledge of spiritual things. The family circle, the schools, public worship, all bore testimony. The native teachers found in their hands a new and more powerful weapon. "What did we think of

this book," asked one of them, "before we were taught to read? Just the same as those think of it who are still in the state of darkness and death in which we ourselves were. We imagined it to be a charm of the White People to keep off sickness, or that it was a trap to catch us. We had never heard of such a thing; our fathers, who have all died in darkness, could not tell us about it. We thought it was a thing to be spoken to; but now we know *it* has a tongue. It speaks, and will speak, to the whole world." "You said the Teachers talked to the book," said another, "and made the book say what they wished. Here is the book, and it can talk where there are no Teachers. If a believer reads it, it tells the same news; if an unbeliever reads it, the news is still the same. This book will teach, preach, and tell news though there were no Teachers in the country." "Are you crippled? Do you stagger? Do you fall?" asked a third. "Here is a staff to keep you up. It is an old staff, always new. All the saints who have gone to heaven have found it to be a good staff. Old people when they die leave their staves behind them; but this staff you take with you through the valley and shadow of death." One Sunday morning Moffat saddled his ox and rode to an out-station, where there was a native teacher and a temporary place of worship. When he arrived he found upwards of a hundred adults and children plying their books in the Sabbath school; and several classes, numbering between thirty and forty members, were reading in the New Testament and Psalms. Instead of a bell a horn was blown to assemble the congregation. "In calling the attention of my hearers to the portion of Scriptures to be read, I was not a little surprised to see the number possessing the sacred volume, and to hear the noise made by the rustling of the leaves to find the chapter." After the service he questioned the teacher, and learned that the book had given a fresh impulse to reading and investiga-

tion. "They sometimes put questions to me I cannot answer," said the teacher. "They ask me what the Woman clothed with the sun means; where the great Red Dragon is now; when Satan is to be bound."

In that year his eldest daughter, Mary, was married to Livingstone, of whom we hear shortly afterwards in the beautiful Mabotsa valley, studying the native language and habits, and spreading the light of the Gospel in a lion-haunted region two hundred miles north-east of Kuruman. Twelve months later the Committee was informed that Moffat was translating the *Pilgrim's Progress* for his beloved Bechuanas, and turning his thoughts again to the Old Testament, a version of which had been begun at least as far back as 1841. On hearing of his project, the Committee voted twenty-five reams of paper for the printing of Portions, and sent out a few English Testaments for the youths at the station, who were learning the language.

Here we leave, for the present, the story of the Sechuana work, and turn to the version in the kindred tongue, the Kaffir or Xosa. In 1834 the Wesleyan missionaries at Grahamstown printed the Gospel of St Luke and the Book of Isaiah. The Psalms, St Matthew, and the Epistle to the Romans followed, and a further supply of paper was provided. In 1838 the four Gospels were issued; two years later the Gospels and Acts were in circulation, and the Kaffirs who had learned to read readily purchased them "at a price quite high enough compared with their means." In 1844 the Xosa Testament was completed, and sixty reams of paper were granted for the printing of an edition of 3000.

In the same year the Xosa version of the entire Bible, which had been begun in 1830, finished in 1834, and subjected to at least a dozen revisions by as many competent men in the ensuing ten years, was regarded as at last ready for the press. At the various stations in Kaffraria

occupied by the Wesleyan, London, and Glasgow Societies and by the German missionaries, from five to six thousand natives were able to read the Word of God; and the language itself, intelligible as far north as Mombasa, was spoken, with very trifling dialectic differences, by a population estimated at not less than a million. A grant of £1000 was readily voted towards the expenses incurred in the accomplishment of this important undertaking, and the work was once more submitted for revision to the missionaries of the various societies before being put to press.

In 1836 sixty reams of paper were assigned to the Glasgow missionaries, who produced a Xosa version of the Gospel of St Mark (printed at Cape Town in 1840), and of Thessalonians and another Epistle.

One other centre of missionary activity calls for notice. At first it was only indirectly connected with the Bible Society; afterwards it was brought into immediate relationship. On the upper branches of the Orange River on the western side of the great Quathlamba range, the missionaries of the French Protestant Church were at work among the Basutos. They had printed the Gospel of St Matthew and other parts of the New Testament in Sesuto, or Eastern Sechuana, and yet other portions were circulated in manuscript. The Basutos eagerly took possession of them. "They do not even wait till they are clearly written out, but seize upon the rough and almost illegible copy." "I cannot sleep," said one native, "when I get hold of a new chapter." "And I," rejoined his friend, "I light my fire, lie down beside it, and read by its light till I can hold out no longer for sleep." The small portions, the loose sheets of occasional chapters, only served to whet their desire, to excite a devout repining for the Word of Life. "You are indeed happy," said a young man, looking at a quarto copy of Martin's Bible, "for you have plenty before you to read. Might not I also learn French? Pray give me one of those great

books. Why will you not translate it into our language? We would pay for it."

When Moffat's New Testament was printed, one of the French brethren wrote to Kuruman, "All the believers in this country are as anxious to hear from you as they are sometimes for rain. As soon as they hear that letters arrive, they come, one after another, to make inquiries. The best treasure you can bring to us is the New Testament in the Sechuana language. The want of books is greatly felt in our adult schools."

In 1840 the French and Foreign Bible Society undertook the publication of fifty chapters from the Old and New Testaments, translated by the Rev. M. Arbousset; and the year after, Mr J. Read and Dr Philip, in a tour through the remote mission stations, visited five of the seven French posts—Beersheba, Moriah, Thababocia (the residence of the king), Bethalie, and Motito. "We witnessed scenes such as we never witnessed before in any part of Africa," good substantial churches with overflowing congregations, and overflowing schools; week-day schools, Sunday schools, infant schools. "The towns and villages are on the sides or on the tops of the mountains: and nothing can equal the sight of these people pouring down the mountains at the ringing of the bell either for church or school, all with their books in their hands." The King, Mashish, had learnt to read; he had two sons who were Christians also; and his chief warrior and first counsellors had embraced the faith.

These glimpses of the new life among the dusky tribes of South Africa must suffice to indicate the effect of the work which it was the glory of the Society to promote and encourage.

After a ten weeks' voyage, Mr Bourne landed at Simon's Bay in June 1846, and proceeded to Cape Town, where he lost no time in adopting measures to carry out the object

of his mission. A public meeting was held on the 29th July, at which it was unanimously agreed to re-organise and enlarge the South African Auxiliary; the co-operation of the various Churches was invited; meetings were held; and in most cases the permanent promotion of the objects of the Society was secured by the formation of congregational Associations.

The duty of organising Branches and Associations throughout the Colony was committed to Mr Bourne. He canvassed the ten congregations at Wynberg; rode to Stellenbosch, Genadendal, Zwellendam, and Zuurbraak; travelled in twelve days "about 400 miles of mountain and valley, rugged rocks and fertile glens and flowing rivers, receiving much hospitality and kindness"; spent ten days more (covering about forty miles a day on horseback) in visiting Grünekloof, Tulbagh, Worcester, Wagonmaker's Valley, and the Paarl.

Here we may pause to mention a matter which was brought to his notice shortly after his arrival. Mr Hardeland of the Rhenish Missionary Society, who had returned from Borneo, was residing at the Cape for the recovery of his health, and was occupying his time with the revision and printing of an edition of 1500 copies of the Dyak version of the New Testament, which had been executed by himself and his colleagues. The work was completed as far as Galatians; with the exception of three little books—two printed by the missionaries and the third by Mr Medhurst for them—there was not another book in the language; the brethren at the Cape had promised all the assistance in their power, but owing to the state of the Colony and the depression caused by the war (the Kaffirs were out once more "washing their spears"), Mr Hardeland and his printer were in grave anxiety as to the progress of their enterprise. "I shall be very glad to be instrumental in aiding this good man," Mr Bourne wrote; "there seems

to be a great desire among the people to possess the Scriptures, and they are quite prepared for the immediate employment of this edition."

The Committee at home at once took the subject into consideration. In 1842 their assistance had been sought by the Rhenish Society, and they had consented to pay the expense of a small edition of the Four Gospels. They now re-opened communication with the Directors at Elberfeld; received assurances that the version was worthy of support; and cheerfully appropriated £300 to defray all the charges of the work. Thus, by a strange interweaving of purposes and chances, a version of the New Testament, translated by Germans, printed in South Africa, paid for out of English funds, was completed for the illumination of the merciless head-hunters of Borneo.

A grant of £35 was also made, on Mr Bourne's representation, for the printing of a version of St Luke in Namaqua by Mr Knudsen, another Rhenish missionary, as the older version by Mr Schmelin was found deficient in the "click" consonants.

For some time the Kaffir troubles deterred Mr Bourne from visiting the eastern districts of the Colony. In November, however, he obtained a passage on H.M. frigate *Brilliant* to Port Elizabeth, and after founding an Auxiliary and a Ladies' Association in that town, he proceeded into the interior. There he had ample opportunity of appreciating the great distances which rendered it impossible for many of the inhabitants to attend the House of God, except on the rare sacramental occasions in the course of the year when the whole family travelled by wagon, and took several days to go and return. Sixteen or eighteen hours in the saddle, and a night's lodging at the sign of the Green Bush, under the starry sky, were among the experiences which lost their novelty in his journey of 1400 miles. At many an upland farm, never-

theless, "the Dutch Boer and his willing *vrouw*" furnished all that house and stable could supply, and resolutely refused any payment. Indeed, he met everywhere with kindness and good-will, official and personal, "except on the dry karroos, where seven, eight, or ten hours' hard riding leave you without a house of any sort, or any refreshment for man or beast save the tufts of grass or the few and far-between fountains of water." There was no opposition to encounter, and the Branches and Associations formed in nearly every town cheered him with the hope that a permanent interest had been aroused in the labours of the Society. After an absence of nine weeks he returned overland to Cape Town; and in the following July he reached home.

In the fulfilment of his mission he had travelled considerably over 3000 miles on horseback; had visited almost every town and village in the Colony, and two mission stations in Kaffirland; had inspected schools, mission settlements, convict stations and prisons, and delivered numerous addresses and lectures. He had been present at the re-organisation of the important Auxiliaries at Cape Town and Grahamstown; and had established a new Auxiliary at Port Elizabeth, and eleven Branches and twenty-one Associations in different parts of the country. At first it was intended that the South African Auxiliary should be the common centre of communication and distribution for the whole Colony, but on more mature judgment Grahamstown and Port Elizabeth were put in direct relationship with Earl Street for the concerns of the eastern province.

In less than three months after his arrival at Cape Town 12,000 out of the stock of 20,000 copies of the Scriptures which he had taken out with him had been distributed, and further supplies had been despatched. In all, 29,269 copies passed through his hands to Auxiliaries,

Associations, schools, and private individuals. Of these 23,601 were sold; 5668 were issued as school grants, and as donations to the inhabitants of farms and villages pillaged in the Kaffir war. On his recommendation, after his return, the Committee ordered nearly 10,000 more to be forwarded, thus bringing the total issue of Bibles and Testaments in Dutch and English to South Africa in 1846-8 to something over 48,000 copies.

The results of subsequent years afforded some measure of the impulse given by Mr Bourne's visit. In July 1849 the issues of the South African Auxiliary for three years amounted to 16,399 copies; in 1850 and 1851, notwithstanding the interruption caused by the most disastrous of the Kaffir outbreaks and the agitation against the project of making the Cape a penal settlement, they reached 22,094; and at the Jubilee, which was held on the usual anniversary, the aggregate stood at 29,756; of which no inconsiderable portion had been circulated in Basutoland, Natal, Griqualand, and the Damara country. In the Jubilee Year £400, half sale proceeds and half free contributions, was transmitted to the parent Society; and that sum brought the total remittances since the re-organisation to £2776. At Grahamstown, in spite of the necessity for martial law and a *levée en masse* to defend the frontier, the Auxiliary made progress. In the Jubilee Year it remitted £130, formed three new Branches, and devised arrangements for an enlarged distribution of the Scriptures.

A word remains to be said of the native versions.

In 1848, on the application of the French missionaries in Basutoland, who had carried the printing of their Sesuto New Testament as far as the Acts, the Committee charged themselves with the expense of producing an edition of the Psalms.

In the following year, as the first impression of the Kaffir New Testament was nearly exhausted, 400 reams

of paper were granted to the Wesleyan missionaries at Grahamstown for another large edition, which should include the Books of Psalms and Proverbs.

The ordinary duties of the missionary much retarded Mr Moffat's progress with his Sechuana version of the Old Testament; time, as little as pains, could be begrudged in ensuring the correctness of the book, which the natives called *Molomooa Jehova*, the Mouth of God. In 1848 he finished Proverbs, Ecclesiastes, and Isaiah (making his own mill-board for the binding, as none was to be had in Cape Town); in 1849 more paper was sent out to him (and he writes casually of Livingstone paying him for New Testaments sold "among the Bakuenas, near the Tropic of Capricorn"); in 1851 Genesis and Exodus were put in circulation; in 1852 a still larger supply of paper and (thoughtful kindness) a quantity of binding materials were transmitted; and in 1854 the welcome news was received that the first volume of the Old Testament (Genesis — II. Kings) was on the verge of completion.

"Through the Lord's mercies," he wrote as the period closed, "we continue uninterrupted in our labours. The hubbub, to which an expected attack of the Boers on the tribes in this quarter gave rise some time ago, has passed over, and all is tranquil; but one thing is certain—Missions cannot exist where and when the Transvaal Boers have power. They oppose with great bitterness the coloured races having missionaries, or receiving Christian instruction."

The whole subject of native versions was at this time engaging the attention of the South African Auxiliary, who hoped to concert measures for a more extensive promotion of the work in the languages already mentioned, and in Zulu, Namaqua, Damara, and other dialects.

The Society's grants to South Africa during this period reached the large total of £10,482. £2754 was assigned

to versions—£1620 to the Xosa, £1098 to the Sechuana; £2290 to the Auxiliaries; £5178 to the missionaries of various societies and other correspondents; and £260 for the benefit of the Jews.

The sum of £463 was distributed among the islands associated with Africa — the Seychelles, the Mauritius, Bourbon, and St Helena. The greater part — £286 — went to the Mauritius, which, though it remitted more than it received, was in a condition far from satisfactory to the lovers of the Bible. The influence and power of Rome had greatly increased in the forties. Churches and chapels had sprung up in every district, numerous priests had been landed, a convent had been established. In 1851 there were signs of a reaction, and in the following year the Auxiliary at Port Louis was re-organised at a meeting attended by a clerical representative from every Protestant church in the island.

Thus at the end of the half century the outlook in Africa generally was towards a future of brighter and wider horizons.

CHAPTER XXXVIII

THE WEST INDIES

We resume our survey of the Society's work in the West Indies with the arrival of Mr Thomson in Jamaica at the end of June 1834. His coming was most timely. The four Branches of the Kingston Auxiliary had ceased to take an active interest in the cause; the Auxiliary itself had fallen into decay. His first task was to re-organise the latter; then, in a series of expeditions which brought him into friendly relations with the chief magistrates, the ministers and missionaries of different denominations, and other influential persons in the island, he succeeded in establishing branch or independent societies at St Thomas in the East and Portland; at Spanish Town (St Catherine's), in the parish of Manchester, at Black River (St Elizabeth's), and Savanna la Mar (Westmorland); at Mantego Bay (St James's), in Hanover parish, and at Falmouth (Trelawney). Numerous Associations were formed—in the parish of St Elizabeth there were as many as twelve—and the number of subscribers to each ranged from two to four hundred, and included a large proportion of negroes. Among these the profuse distribution of the Gift Testament and Psalms had kindled a great eagerness to read and to possess the entire Word of God, and so strong was the desire to have the book in a beautiful form that 200 copies of the quarto guinea Bible were ordered by two of the Associations, and in the course of the year 620 copies in all were required.

Indeed, the demand for Bibles generally was thrice as large as that for Testaments.

Of the importance of the extensive field presented by the West Indies the Committee were well aware, but the destitute condition of Central and South America deeply impressed them, and Mr Thomson was the one man whom experience and personal qualifications, under the divine blessing, marked out for the charge of another experiment. They were anxious, therefore, that he should proceed to Mexico without further delay; and, little anticipating that any difficulty might arise, engaged Mr Joseph Wheeler to take up his work in the island. Mr Thomson, however, was unwilling to abandon a sphere which afforded so many opportunities of usefulness; but as his successor had been appointed, he resigned his agency and accepted a post under another society.

That arrangement lasted only long enough to enable him to prove his disinterestedness and his good-will towards the Bible Society, by receiving Mr Wheeler with much kindness and assisting him in many friendly ways. After an interval of about three months he relinquished his post, and at his own request was gladly re-instated by the Committee in his former position. He resumed his journeys in the island, founding Auxiliaries and Associations, enrolling subscribers for the Scriptures, and producing a remarkable sensation among the negro population. The objects of the Society met with hearty acceptance, and in the course of the year in one county alone, that of Cornwall, which contained about one-third of Jamaica, upwards of £650 was collected, chiefly from the negro apprentices for the purchase of Bibles for their own use. In order to prevent inconvenience and disappointment arising from so active a demand, a general depôt, stocked with 3000 copies, was opened in Kingston.

Most of the summer of 1837 was spent in the island

of Cuba, which had long preoccupied Mr Thomson's thoughts. In the mixed population of 1,000,000, the blacks out-numbered the whites by some 300,000; and he was deeply moved by the need for the Word of God in a land darkened by the superstition of the African and the papistry of the Spaniard. At the Havana he arranged for the sale of the Scriptures by the booksellers, and drew the attention of the public to them by advertisement in the two daily papers; a supply was intrusted to an English merchant; and a depôt was opened on board a steamboat which plied along a great part of the northern coast of the island, and by which he himself proceeded to Matanzas. In that thriving commercial centre a melancholy insensibility prevailed on the subject of religion, and his efforts to arouse an interest in the circulation of the Bible proved a complete failure. Heavy at heart, he went on to Puerto Principe, the capital of the central department. There he discovered that the Archbishop of Cuba (who was staying at Kingston, and with whom he had vainly sought an interview before he set out on his expedition) had published a circular warning the people against an attempt that would be made to distribute the Scriptures, with a view of inciting the slaves to rise and massacre their masters, —a calumny of which a rumour reached Spain, and prejudiced the authorities against Mr Borrow. Whether the inhabitants in that district were better disposed, or the circular had awakened some curiosity, the sacred volume was received with a certain readiness, and the number purchased and the attention with which his words of exhortation were listened to afforded him much encouragement after his earlier disappointments. Travelling overland, he arrived at Santiago, and though he was provided with unimpeachable letters of introduction, he again fell under the suspicion of being an emissary sent to trouble the public peace and to stir up the slaves to insurrection.

He was summoned by the authorities, put on his oath, rigorously questioned as to his designs and movements, and finally ordered to leave the city without delay. A case of Bibles consigned to him from Kingston was seized, and with some difficulty he escaped from the island a few hours before a warrant was issued for his arrest and imprisonment.

During the remainder of the year, and for the greater part of 1838, he was occupied in strengthening and adding to the institutions which he had formed in Jamaica. There, as elsewhere, Auxiliaries and Associations were liable to fluctuations; fresh impulses were constantly required, and in view of his own departure he urged on the Committee the necessity for an agent, who indeed would find in that island alone ample work for the whole year. In compliance with their wishes, he left in October to undertake a second tour of inspection among the Auxiliaries of British North America.

Mr Wheeler's province was the long chain of island clusters stretching from Hayti down through the Lesser Antilles to British Guiana. He left Jamaica in the spring of 1836, and for the next two years his whole time was taken up in making the circuit twice over—cruising from port to port; visiting towns, villages, plantations; delivering addresses, enrolling subscribers, forming Auxiliaries and Associations. A stirring, varied, and interesting mission; in the course of which he not only secured many adherents to the cause of the Society, but won many personal friends, among whom not the least devoted were the dusky multitudes on the various estates. "More than once," wrote a correspondent who knew him, "he received valuable help from Jews. Though many a nominal Christian refused to assist him, no Jew ever slighted his application."

In Hayti he founded an Auxiliary; revived that at

Santa Cruz, and formed two Ladies' Associations; touched at St Thomas and Tortola, and spent about a month in Antigua,[1] where he held many meetings and experienced the most cordial hospitality. Putting in on his way south at Dominica, Martinique, and St Lucia, he landed at Barbados, established an Association, and next proceeded to Guiana. Four Associations were formed in connection with the Auxiliary at Berbice, the Demerara Auxiliary was re-established with a Ladies' Branch, and Essiquibo was visited; then returning on his track, he founded an Auxiliary in Trinidad, revived the Auxiliary in Grenada, called at Montserrat, and reached St Kitt's on 3rd March 1837.

Between March and March 1836-7, 14,943 Bibles and 5437 Testaments were sent out to the West India Islands, British Guiana, and Honduras. Exclusive of over 100,000 copies of the Negro Gift Testament, there were despatched between January 1830 — immediately after Mr Thomson's departure—and March 1837, 60,000 Bibles and Testaments, and 2360 Portions in Spanish.

In 1837 Mr Wheeler showed no less activity. Nevis, where he re-animated the old society, St Thomas, St John's, Tortola, Santa Cruz, Antigua, marked his line of voyage. He stretched as far as La Guayra and Caraccas, where, through the courtesy of Sir Robert Ker Porter, the British *chargé d'affaires*, he brought to the notice of the Government the desirability of using the Bible as a class-book in all the public schools. Towards the close of the year he was again at Essiquibo, Demerara, and Berbice.

In January 1839 he left for Trinidad, where he formed an Auxiliary for San Fernando; touched at Tobago; organised two more Associations in Barbados, and an Auxiliary with seven dependencies in St Vincent. At

[1] The Secretary of the Antigua Auxiliary, Mr T. J. Bourne (of whose mission to South Africa an account was given in the last chapter), was at this time on a visit to England.

Dominica he learned that the Auxiliary had distributed many copies of the Scriptures gratis, and chiefly among Roman Catholics; he revisited St Thomas; and, turning his course westward, disembarked at San Domingo. Here he made three excursions on horseback into the interior, and travelled about eight hundred miles. The French population he found careless and apathetic, but the Spanish, especially in the small towns and villages, were desirous of learning, and in many cases anxious to possess the Word of God. From the priests he received much civility and attention. "Yes," was the answer of one *presbítero* when asked whether the New Testament was a proper book, "if you wish to know how to be a good Christian. I have bought one; and you who can should do so too." Before he left he had succeeded in circulating chiefly by sale at a low price about 1100 copies, in French and Spanish, of the New Testament and of the Gospel of St Luke and the Acts.

He arrived in Jamaica in December, and promptly caught up the thread of his predecessor's operations. He made himself familiar with nineteen of the twenty-one parishes; added two to the list of Auxiliaries; formed seventeen new Associations, and restored to vigour several others which had fallen into decline; and so successfully stimulated the people to provide themselves with the sacred volume that in thirty-two places he registered 3500 persons who engaged to pay for copies at the full cost price. The Gift of the Testament and Psalms, and the circulation of the Scriptures generally, had exercised the most salutary influence on the dark population. Their moral character was completely changed. "Although this district," wrote the Rev. J. Clark, of Brown's Town, "contains at least ten thousand negroes, nearly one half of whom are attached to my congregation, crime is scarcely known, and a drunken black man is seldom to be met with. The people are as indus-

trious as any peasantry in the world; and in intelligence fully equal, if not superior, to the peasantry of England."

During the summer Mr Wheeler took a brief trip to Cartagena and Santa Marta on the Colombian coast. There he found the state of things cheerless in the extreme; but the sea air benefited his health, which had been impaired by the climate; and early in 1840 he returned to his old circuit in the eastern islands. He ran through the archipelago to Demerara, and on the return voyage saw at Tobago Mr James M'Murray, an agent of the Lady Mico Charity, "who was one of our best friends in Jamaica." At Barbados he fell seriously ill, and the Committee advised him to return to England for change and rest. He would not hear of it; his health was already decidedly improved; personal satisfaction was not a sufficient reason for returning home. He went on to Jamaica; resumed his tours of visitation; "was never better, apparently, in health and spirits." Then, at Buff Bay, on the 30th November 1840—with the suddenness so common in that fatal climate—the end came. "During the period of five years and a quarter that he held the office of agent to the Bible Society in the West Indies, he endeared himself much to the Committee." He endeared himself to all he met, whether black or white. "I love him," wrote a missionary while he was yet alive, "for his loving and liberal spirit, for his humble and pious deportment, and, more than all, for his zealous efforts in the cause of our common Master. The longer I live, the more I see the necessity of the Word of Life being universally disseminated. Faithful ministers leave us on account of ill-health, or droop, sicken, and die; but the Word of the Lord endureth for ever."

The Committee were happy in securing an excellent successor to Mr Wheeler in Mr M'Murray, who, as agent of the Lady Mico Charity, had acquired a valuable knowledge

of the islands. The Charity itself, which was devoted, without respect to denomination, to the education of the negroes in the West Indies and other colonies, had from time to time obtained grants of Scriptures in furtherance of its benevolent purpose, and only two years before had been supplied with 4000 Bibles and Testaments in English and French, for depôts in connection with its schools and training institutions. A curious old Charity, which carries us back, if not to the days of the Commonwealth, at least to the Restoration. In 1670 her ladyship—the widow of Sir Samuel Mico, Knight, sometime Lord Mayor of London—bequeathed "one of two thousand pounde, to redeeme poore slaves," Christian captives of the Algerine pirates. The whole of the £2000 had been intended for her nephew and a favourite niece, as a wedding present on the day of their marriage. The world has forgotten why or how, but that happy day never dawned. The legacy was invested in a freehold wharf and warehouses in the city; slaves were ransomed; the power of the sea-rovers was at last broken; and then Dame Jane Mico's legacy went "snow-balling" down the years, till the £1000 became £120,000, and from time to time the perplexing question arose, what was to be done with it. In 1834 Sir T. Fowell Buxton suggested that the interest might be legitimately applied to the Christian education of negro children. A charter was obtained; the Government added a temporary grant of £17,000, which was withdrawn in 1841; and the Rev. J. M. Trew, afterwards Archdeacon, and, later, Bishop of the Bahamas, was appointed first secretary and superintendent.[1]

Mr M'Murray, who was in London at the time, left in January 1842 to take up his agency, and arrived in Jamaica in March. He was met with difficulties, which, up to that

[1] Of the institutions established in the West India Islands, Demerara, the Mauritius, the Seychelles, etc., a training college and schools for 700 children, in Jamaica, and two training houses and schools in St Lucia, still preserve the memory of Lady Mico's benevolence.

date, do not appear to have obstructed the progress of the Society. The kindly catholic spirit which brought all denominations together for the promotion of the cause of the Bible had suffered some abatement. In too many places zealous and devout men were ready to assist in every way but in that of united action. With the view of giving greater efficiency to the work of distribution, and fixing a permanent basis for the operations of the Society, Mr M'Murray took measures to establish three central depôts, which should be independent of the Auxiliaries—one at Kingston, Jamaica, equipped with 25,000 volumes; the second at Barbados, for the provision of Trinidad, Tobago, Grenada, St Vincent, and St Lucia; the third at Antigua, for the benefit of Montserrat, Dominica, St Kitt's, Nevis, St Thomas, Santa Cruz, etc., and for each of these a stock of 6000 volumes was despatched.

Early in December he left with his wife for the eastern islands. Calling at Santa Cruz, St Thomas, and Tortola, he passed on to Barbados, in time to see the depôt stock landed from the *Lotus*. There, on the 8th of February 1843, he felt the vibration of the disastrous earthquake which buried five thousand people in the ruins of Pointe-à-Pitre, in Guadaloupe. In his anxiety for the safety of the depôt at Antigua, he sailed at once to that island. Half the stone houses, he found, had been shaken down, and the fields were cloven with terrible fissures; but his fears were allayed. The *Brightman*, which had long been expected, put in with its consignment of 6000 volumes two days later. He visited Trinidad, and returned to Jamaica in May, having made a sea-circuit of 8000 miles.

Save for a seven months' voyage through the islands to Trinidad, the next three years were occupied in improving and adding to the organizations in Jamaica. In 1846 the desolation of Cuba drew him, as it had drawn his predecessor, Mr Thomson; but from a brief sojourn in the Havana, he

learned that the island was "hermetically sealed to the introduction of the Scriptures." The observance of the Sabbath was unknown; the morning of that day was devoted to trade and business, the evening to the bull-ring and the cock-pit, the night to the theatres. The Gospel was nowhere preached, the Bible was nowhere to be obtained, and "a million of the Children of Ham were groaning in the threefold thraldom of slavery, ignorance, and sin."

From Cuba he went to Nassau, the capital of the Bahamas; and spent a fortnight under the hospitable roof of Archdeacon Trew. The Governor presided at a well-attended meeting of the Auxiliary, which was founded under the patronage of one of his Excellency's predecessors on the 17th August 1833. This was the first visit of an agent, but the Auxiliary had given pleasing evidence of its vitality in a series of remittances which now amounted to £647.

Surinam, in Dutch Guiana, was the most southerly point reached in this circuit. Slavery had not yet been abolished in the colony; but the Moravian Brethren had been instrumental in producing a happy though partial change among the 40,000 still in bondage. A new edition of the Creole Testament had been printed the year before, chiefly at the expense of the Society, and a case of 200 copies, which arrived when he was there, was almost wholly disposed of before he left.

At St Vincent and at Trinidad he met with companies of the poor Portuguese emigrants, or exiles rather, from Madeira, who had aroused the bitter hostility of their compatriots by receiving the Scriptures from Dr Kalley. "Your Committee," Mr M'Murray wrote, "who so cheerfully supplied them while in Madeira—many of the copies they brought with them—will not suffer them to lack the Word of Life in Trinidad." By a strange contingency it seemed as though the agents of the Society were here touching hands across 3000 miles of ocean.

After an absence of eleven months he arrived in Jamaica. During the year 5787 copies had been issued from, and £268 had been received through, the depôt at Kingston.

1847 was a year of severe loss and suffering in Jamaica. On the northern side of the island the rain fell for months in such torrents that boats plied in the streets of towns, roads were washed away, cane-pieces and sugar-works were destroyed, the very dead were lifted from their graves; while across the mountain-ridge the southern side was an arid desert, great cane-plots were dried up, the cattle perished for lack of water. Still the distribution of the Scriptures rose to 11,641 copies, bringing the total issues since 1842 up to 60,000; the remittances amounted to £376; and 11,084 copies were despatched from Earl Street.

Unexpected opportunities offered themselves in Hayti, and 2050 French Bibles and Testaments were sent out to the Wesleyan and Baptist missionaries at Cape Haytien, Port Republicain, and Jacmel; with four dozen in English and German for the benefit of seamen calling at the last-named port. The progress of Bible Christianity though slow had become very evident, and any success that had attended the labours of the missionaries was largely due to the circulation of the Scriptures.

In the following spring Mr M'Murray left for a visit to the United States, and calls were made at St Kitt's, Antigua, Nevis, and Santa Cruz. On the 27th April, on his passage to Delaware Bay, he experienced a marvellous preservation from the mouth of dragons and the shadow of death. The day closed with angry light and a scurry of mustering clouds. Around the ship the wind fell to light and veering draughts. Suddenly across her bows, and within pistol-shot, spun two huge water-spouts at a speed of twenty miles an hour, while the sea beneath them boiled and steamed like a furnace. The sky blackened; night fell; sails were taken

in. For four anxious hours they lay helpless, with the thunder pealing overhead, the great water-spouts drinking noisily around them, and flaming meteors and incessant flashes of lightning showing the awful shapes and the whirling rush of the pillars of the sea. They counted five-and-twenty. One bore down on the vessel—a flat-bottomed barque ballasted with seventy-five tons of iron, struck her amidships, and righted her again with a revolving blow on the lee side. "It was with feelings of the liveliest gratitude to God that I read on the following morning the CVII. Psalm"—"They that go down to the sea in ships."

He attended the anniversary of the American Bible Society, but illness prevented him from doing more. On his way back to Jamaica, he called at Bermuda, where from year to year the Auxiliary had quietly pursued its useful course (from its foundation in 1819 its purchase account and free contributions amounted to £1438); and stopped at the Bahamas, where the Archdeacon took him to several of the out-islands, whose poor and scanty population stood in need of a local Auxiliary.

The liberation of the slaves in the French and Dutch islands opened at this time new vistas of usefulness. "If I am spared to visit the Windward Islands again, I hope to have access to 140,000 people to whom slavery hitherto forbade my admission"; but unhappily, a commercial depression which seemed beyond the hope of remedy had fallen on Jamaica. Since the passing of the Emancipation Act, it was averred, property had steadily depreciated. One hundred and forty out of 653 sugar estates, and 465 coffee plantations, had been abandoned, and their works dismantled. Extensive districts, once fragrant with the white blossom of the pollard evergreens, were now overrun with brushwood; and in consequence of slave competition there was a loss of 7s. 7½d. a cwt. on the manufacture of sugar. The question of labour was in a bewildering tangle. On

the one hand, the African population either squatted lazily on patches of waste, or bought land on easy terms, and the local Legislature was spending thousands in importing coolies from the East Indies; on the other, even a tenth of the labourers in some parishes could not get employment at 6d. a day.

Mr M'Murray made his customary tours through the island, and proceeded in the summer on another voyage through the archipelago to Trinidad and Guiana; but the change in Jamaica was so complete, "and it has so seriously affected the operations of your Society," he wrote home, "that I do not think you can or should continue your agency here beyond the time specified." In the meanwhile the Committee, from their own observation, had arrived at the same conclusion, and it was accordingly arranged that Mr M'Murray should spend £1850 in putting the Auxiliaries and depôts in efficient working order, and make a farewell voyage through the eastern islands.

He landed in England in the summer of 1851, and brought his agency to an end in a conference with the Committee as to the measures to be adopted in the altered circumstances.[1] A stimulating circular was addressed to the officers and committees of the Auxiliaries and to the friends of the cause in the West Indies; and though many difficulties were occasioned by the commercial depression and by the ravages of cholera, which had carried off more than 40,000 of the inhabitants of Jamaica in 1850, several of the organisations promptly responded to the call of duty.

In 1852 a supply of the Scriptures in Tamil, Hindustani, Telugu, and Bengali was sent out to Demerara for the coolie emigrants—8000 in number—from Madras and Calcutta.

In consequence of what appear to have been denomina-

[1] Mr M'Murray went out to the United States, where he died shortly afterwards.

tional disagreements, the Auxiliary in the Bahamas was re-organised, and a separate institution was founded under the title of the Bahama Bible Society.

In Hayti, where the Testament had been introduced into some of the public schools, numbers of Bibles and Testaments had been left for distribution in towns and villages, and the President of the Republic had issued a decree against the desecration of the Sabbath, from which good results were expected.

We must now go back a little and pick up the thread of another series of events. The Honduras Auxiliary at Belize, which had originated in 1818 and had fallen into decadence, was restored, chiefly by the activity of the Rev. Alexander Henderson, in 1836; and it was hoped that the Auxiliary would be able to establish efficient agencies at the Havana, in the State of San Salvador, and in Mexico. These projects were not realised, but six years later the Scriptures were being gradually circulated among the Spaniards; attention was being directed to the languages of the numerous Indian tribes in the neighbourhood; and in 1843 and 1844 the Committee granted £50 in aid of a travelling agent. In the latter year Mr Thomson visited Belize on his way home from his second mission to Mexico. The distribution had increased so much in 1846 that 2000 Spanish and 500 English Testaments were sent out. Mr Henderson had also translated the Gospel of St Matthew into Karif or Carib, the tongue of the black woolly-haired race along Honduras Bay and the Mosquito Shore, and in 1847 it was printed at the expense of one of the Edinburgh Churches. After a long lapse of silence the next mention of Honduras suggests the prevalence of those unhappy divisions and party feelings against which the very existence of the Society was an everlasting protest. In 1852 a supply of the Scriptures was despatched to "a Bible Society which Mr Henderson and his friends had organised

within the last year," and in view of a proposal to "revive" the old Auxiliary, £50 was voted by the Committee towards the employment of an agent or colporteur for Guatemala, where a favourable opening had occurred.

The sound of the trumpets of Jubilee was re-echoed by the conches of the islanders; special efforts were made, from Guiana to the Bahamas, from the Bahamas to Jamaica; meetings were held, in several instances under the presidency of the Governor or his Lieutenant; contributions were forwarded to the Jubilee and the Million Testament Fund.

So the half century came to a close.

During the third period the grants to the West Indies, Honduras, Dutch and British Guiana, etc., amounted to £16,876. Apart from the Negro Testament Gift, there were distributed, in a variety of languages, 101,259 Bibles and 82,644 Testaments (including a comparatively small number of Portions)—in all, 183,903 copies of the Scriptures.

Of these, 89,879 (£7792) went to Jamaica; 35,843 (£2676) to Barbados; 9510 (£949) to Antigua; and 6362 (£672) to the Bahamas.

On the other hand, the remittances, whether free contributions or on sale account, amounted in the aggregate to £14,754; of which Jamaica contributed £3955, Barbados £3347, Antigua £1075, and the Bahamas £957.

CHAPTER XXXIX

BRITISH NORTH AMERICA

Mr Thomson, as we have noted, surrendered his charge in Jamaica, and left for British North America in October 1838. We follow him to Montreal, where, after a tempestuous voyage, with a crew stricken down by disease and a solitary seaman left to help the captain to make Charleston, he arrived with Mrs Thomson on the 11th December.

The project of sending a representative to the British American colonies had for some time engaged the attention of the Committee. In the continuous influx of emigrants, Newfoundland, Nova Scotia, New Brunswick, and the Canadas presented a problem which seemed to require the experience and plenary discretion of a special agent. The various Auxiliaries did what they could, but the emergency exceeded their resources. Ship by ship, the exiles streamed out by hundreds, from Cromarty, from the West Highlands, from Ireland, from the south-western English counties; landed—too often, woe-begone, sick, poverty-stricken groups; passed inland if they were able ("two steamboats have just arrived at this place [Brockville] with 700 passengers each, chiefly from England"), and dispersed to make their clearings and build their log huts in the virgin forest.

And their dispersion raised another question for earnest consideration. Scattered over the vast country there were thousands of settlers who for weeks, for months, had no intercourse except with their own families; who were

afraid to wander far from their huts lest they should be lost in the trackless woods; who were visited, perhaps once in five years, by a minister of the Gospel. In Cape Breton alone there were, in 1837, 28,000 Highlanders, who till of late had not had a single minister, and scarcely a schoolmaster among them.

For these disfranchised people the Bible was the sole resource. Many were destitute; many who perhaps would before have refused it were now ready to welcome it in their loneliness. Of its efficacy to provide all that was needed for the soul, moving instances had already occurred among them. In one place in the Bush, where a few families lived a mile or two apart—where there was no fear of God, no thought of the after-life, no place of worship, no day of rest—one settler was brought to the knowledge of Christ by the reading of the Divine Word. In a little his wife read too, and believed; then his brother; then one by one his other relations. A little log chapel was built, and the Lord's Day was kept holy. As the number of colonists increased, the woodland chapel became too small, and a seemly house of God was raised in the fertile and peaceful settlement.

With the view of extending the Society's usefulness in these and other directions, the Committee accepted the services of the Rev. Mr Smart of Brockville, who had resided for twenty-five years in Upper Canada. His agency ranged over 1000 miles in a straight line, following the chain of lakes alone. He was appointed in 1836. In 1837 the Papineau rebellion broke out; the "Sons of Liberty" routed five companies of regulars; Toronto was defended by its citizens. Bible work was seriously interrupted. Still, by the beginning of 1838, eighteen or twenty Auxiliaries, Branches, and Associations had been planted. The results of the experiment, however, did not appear to justify a permanent agency on so expensive a scale,

and the arrangement was terminated at the end of the year, just as Mr Thomson entered on his mission.

In the meanwhile, progress had been made in other directions. Auxiliaries were founded in 1834 at Brockville on the upper St Lawrence; in 1835 at Hamilton, at the western extremity of Lake Ontario, and in Newfoundland, where 11,000 copies of the Scriptures had been previously circulated, chiefly through the agents of the School Society; in 1836 at Perth; in 1837 in Prince Edward Island. The Montreal Auxiliary had distributed 32,945 volumes since its formation in 1820; that at Toronto (York), restored in 1828, 11,385, and had recently printed the Chippeway version of Genesis, on which, as we have seen, the Indian brothers, Peter and John Jones, were engaged in 1833.

Mr Thomson lost no time after his arrival. As in 1830, there was a dearth of the Scriptures, and he wrote for supplies to stock a depôt at Montreal sufficiently ample to provide for both provinces; then, fresh from the heat of the tropics, he set out in an open boat up the Ottawa River, with an icy wind blowing and the thermometer at eight degrees below zero. An Auxiliary was founded at St Andrew's; the Ottawa District Bible Society was established at L'Orignal; he visited the Breadalbane and Kenyon Societies (the latter among a population of whom few spoke anything but Gaelic); sledged in a snowstorm, through a forest where the snow had obliterated every track, to the Glengarry Auxiliary; formed a new institution at St Martin's; was challenged by the outposts at Cornwall, and was present at a meeting of the local society, which was attended by three colonels, who became office-bearers.

He started on a second tour on the 14th January, crossing the league-wide St Lawrence on the ice and travelling by the mail-sledge, which was guarded by a soldier bristling with fire-arms; and in spite of bitter cold, moonless nights, and snowdrifts, addressed a number

of meetings and formed yet another society. The country had much changed since he last saw it. Hospitable wisps of smoke rose in the wilderness, and meadows and brown acres made patchwork of the primeval forest. Among the French Catholics, too, there was a change; the political troubles had produced "a movement among the dry bones," and experience had shown that the people were not impervious to the Gospel.

In April he proceeded to Upper Canada. At Toronto he waited on Sir George Arthur, the Governor, who had long been a friend of the Society; and then visited the Indian village on the River Credit, where the Rev. Peter Jones ministered to two hundred and twenty of his Chippeway brethren. There the first Bible Society among the Red Men was established on the 9th of May, with the Chief Tyentennegen (John Jones) as secretary, and another Chief, Kahkewaquonby (the Rev. Peter, his brother), one of the members of the committee. Seven more societies were afterwards formed among the Children of the Forest, now brought to a true knowledge of that Great Spirit whom they and their fathers aforetime had ignorantly worshipped.

On his return to Toronto the Auxiliary—the title of which, in accordance with the enlarged plan of its operations, was changed to the Upper Canada Bible Society—held its annual meeting, whereat the unity of the various denominations was emphasized by the attendance of two ministers of coloured races, an African and a Red Indian. Moving westward, and founding new institutions or reviving old ones, he travelled from Hamilton on Lake Ontario to the brightly gardened town of Sandwich, on the ridge over against Detroit—a region mostly French, but in which the French children read the New Testament in the schools, and for every house in which, French or English, a round of visitation had now been arranged.

In September he left Toronto for Quebec, taking several towns on the way, and re-organising the Auxiliary at Brockville, where he left behind him "an encouraging prospect of increased harmony and prosperity." From Quebec, where he found the Auxiliary flourishing in the midst of a Roman Catholic population, he visited the outlying settlements during the winter, and established his eighth Indian society. A curiously picturesque scene on the edge of the snowy forest! Every one in the village became a subscriber ("In what English village do all the people—men, women, and children—give something to the Bible Society?"); and six pretty little Indian girls, each bearing a basket of her own making, came in turn and presented their offerings to the Society.

On the 29th January 1840 he attended a crowded meeting of the Montreal Auxiliary. Partly at the expense of the parent Society, the Auxiliary had employed colporteurs with encouraging success among the numerous French Canadians, and was now desirous of having some of the excellent men trained by M. de Pressensé. One was subsequently sent out by way of experiment, but he had not been long in Canada before he devoted himself to preaching and instruction. Here as elsewhere the Roman Catholic clergy were of two minds: some angrily opposed the circulation of the Scriptures, others invoked the blessing of Heaven on the noble work of the Society. A special meeting was called to wish Mr Thomson God-speed on his departure to the eastern provinces; a farewell address was presented; and it was announced that the Governor-General of British North America, Lord Sydenham, had consented to become president of the Auxiliary,—an act of patronage which gave the cause valuable prestige in the eyes of the French Canadians.

Mr Thomson occupied the spring, summer, and early autumn of 1840 in inspecting the Auxiliaries, Branches,

and Associations of New Brunswick and Nova Scotia. A spirit of unity here spread its benign influence, and many new societies were formed and old ones revived and re-invigorated. The general feeling in favour of the work was shown by the large numbers who attended meetings from thinly peopled districts, and by the hospitality and friendly services he met with on all sides. Near Yarmouth he was well received by the aged Abbé Sigogne, who ordered some Bibles and a hundred of the De Sacy's Testaments; and at Antigonish the Roman Catholic Bishop readily consented to one of his flock acting as depositary for the sale of the Scriptures. He was present at a meeting of the Auxiliary in Prince Edward Island, where also a Ladies' Bible Society had been recently started by Lady Mary Fitzroy, the wife of the Lieut.-Governor. The winter he spent in Montreal with the object of qualifying himself for a medical degree, and in 1841 he resumed his visitation of Nova Scotia and New Brunswick, canoeing up the St John River to the French forest settlements above the Grand Falls, making a rapid survey of Cape Breton, and forming in the course of the year forty-one new societies.

Newfoundland he did not visit, but good accounts were received from the island. Efforts had been made at St John's to supply the fishing stations on the Labrador coast, and among the purchasers one man travelled between thirty and forty miles to obtain a Bible, and eight others were Eskimo who had been taught to read by the Moravian Brethren.

In November he returned to Montreal. His work in this new country was finished; he was needed once more in Mexico. In a little while we shall resume the record of his journeys there in the service of the Society.

The operations initiated by Dr Thomson were vigorously taken up by the Auxiliaries, and the Society assigned £100 each to Upper and Lower Canada towards agency expenses.

In addition to a colporteur, Montreal engaged a special agent to travel among the French part of the population, and a general visitor for the remote districts of the province. Toronto found an admirable representative in the Rev. James Richardson, who served them between eleven and twelve years and travelled annually some 3000 miles.

In 1844 the Society's list contained 246 British North American Auxiliaries, which, whether great or small, were doing effective work among the emigrants, the Red Tribes of the forest, and the older French and English inhabitants. In 1845 the sympathy of the Society was moved by the disasters which befel Quebec. Nearly two-thirds of the city was burnt down, and about 20,000 people were rendered homeless. A thousand Bibles and Testaments were at once sent out, and a debt of £280 owing by the Quebec Auxiliary was cancelled.

A year later the Branches and Associations of the Toronto Auxiliary numbered 96, and its issues, since its formation in 1829, amounted to 75,056 volumes of the Holy Scriptures, while the Montreal Auxiliary, surrounded by 60 dependent institutions, had circulated a total of 77,045.

One serious obstacle to sustained progress in this rapidly developing country was the state of flux and transition in which men and things found themselves; and probably it was in consequence of these unstable conditions that in the course of a few years the Newfoundland Auxiliary declined and disappeared. A successor, however, was organised in 1846, with the Governor, Sir John Harvey, as patron. Unhappily, the year was one of grievous calamity. On the very day (June 9th) on which a public meeting was fixed for the advocacy of the Bible cause, 12,000 people were burned out of house and home; destructive storms and floods followed in September; and the winter brought a poor fishing season and intense frost which destroyed the potatoes in store. Once more the Society gave tangible

tokens of its sympathy, and in a year or two the Auxiliary had established itself on a sound and prosperous footing.

In 1848 the Nova Scotia Auxiliary at Halifax, with its thirty-seven Branches, decided to employ a travelling agent with the assistance of the Society, which allowed £100 yearly towards defraying his expenses. At this time the province contained 55 Bible institutions, including four Ladies' Associations, the Yarmouth Auxiliary, and Pictou with its ten Branches. Shortly afterwards a grant of £40 was made to the New Brunswick Auxiliary to enable it to enjoy the services of an agent.

In 1850 the Toronto Auxiliary had distributed an aggregate of 141,801 volumes from the beginning. The issues at Montreal amounted to 132,512; and as it was now considered that an independent establishment was no longer required, the Society's depôt was transferred to the care of the Auxiliary. In the following year the Montreal anniversary was attended by a vast concourse, numbering from 2500 to 3000 persons, among whom there were many Roman Catholics, both French and Irish. As heretofore, the attitude of the Roman Catholic population varied in different localities, and was in a great measure determined by the influence of the clergy. Here a spirit of inquiry had been awakened; in some of the old French Canadian settlements along the shores of Lake St Clair, in Upper Canada, where numerous wayside crosses and shrines carried one back to the Middle Ages, the Bible had made little impression upon the traditions, prejudices, and customs handed down through many generations. At the close of the half century the Toronto Auxiliary, with its 115 Branches, had circulated altogether 187,019 copies, and its total receipts had amounted to £20,950. At least 2000 persons were present at its Jubilee meeting, and it transmitted £1162 for the Jubilee, China, and other funds. The aggregate distribution of the Montreal Auxiliary had been 154,273. £248 was sub-

scribed to the Jubilee Fund, and a separate contribution of £170, 9s. 1d. for 10,000 copies of the Chinese Testament was forwarded by the Rev. H. Wilkes from his congregation.

The Quebec Auxiliary, which had lapsed into inactivity, was revived in the Jubilee Year, and sent £192 to the funds.

The Kingston Auxiliary extended its area in 1851, and was strengthened by the cession of various Branches and Associations, on the east by Montreal, on the west by Toronto. In the Jubilee Year it had thirteen Branches and six depôts, employed two colporteurs, and was about to engage a third on "our projected railroad, where the bulk of the labourers would be Roman Catholics." It remitted £242, of which £59 was for Jubilee purposes.

The Nova Scotia Auxiliary presented the handsome amount of £436 in honour of the Jubilee. Among the other organisations the memorable event was celebrated, and many generous tributes of affection were paid to the parent Society.

We must now briefly notice the other agencies whose zealous efforts very largely supplemented the work of the Auxiliaries.

On his appointment as first Bishop of Rupert's Land in 1849, Dr Anderson took out with him a supply of the Scriptures. They were speedily exhausted, and other grants were forwarded by the annual ship which sailed in May for the Red River Settlement. At York Factory he revived the Branch Association of 1822, of which Sir John Franklin had been a member, and which had long since fallen into oblivion. A central depôt was formed at Red River, a subordinate depôt at York, and another at Cumberland House for the more distant districts on the Saskatchewan; and in 1853 the Committee undertook, on the Bishop's representation, an edition of 1000 copies of the Gospel of St John, translated by the Rev. W. Mason, of

the Church Missionary Society, into the Cree dialect spoken around Moose Fort.

Grants at various times were made to correspondents and missionaries of different denominations. The Newfoundland School Society, which for many years had been liberally assisted by the Committee, distributed during this period 5277 Bibles and 8477 Testaments; and among other organisations to whose care the circulation of the Scriptures was committed were the Colonial Church Society, the French Canadian Mission, and the Canadian Travelling Mission, which was established by Dr Stewart, Bishop of Quebec, and which, though designed chiefly for the benefit of the scattered population of the backwoods, took a special interest in the crowds of constantly arriving emigrants. 109,680 landed in British North America in 1847, "multitudes of them in great wretchedness." In the following year the condition of the new-comers was peculiarly distressing. "Of the 98,106 who arrived at Quebec, 34,506 were landed at Toronto. Many of these were sick, and 1124 of them died in the hospitals. On the bed of sickness and of death the Book of God was the only consolation of many a poor Protestant. The fever was so malignant that many would not visit the hospitals who might have done so had it been otherwise."

Once more we come to the Moravian settlements in Labrador. Steady, if slow, progress was made with the translation and revision of the Scriptures. In 1834, 500 copies of Genesis were sent out by the *Harmony;* two years later Isaiah was ready for the press; the New Testament in the revised edition was completed in 1840; the Pentateuch in 1846; and 500 copies of the prophetical books and Proverbs were forwarded in 1849. The poor Eskimo were glad and thankful, but on that bleak and hungry coast there was little they could spare in token of their gratitude. In 1841, however, three gallons of seal oil, and again in

1847 eight gallons were offered, and the sum of 30s. was added to the resources of the Society. Even in those inhospitable regions there were signs of progress. Education was slowly spreading. "We *can* read," said an Eskimo from Cape Harrison, "for we have among us a woman who used to live at Okkak; she taught us to read, and we teach our children. Besides her we have no teacher, except the books, according to which we desire to conform our lives." Curious instances, too, were noted of a desire for the Word of God. In 1850, 164 volumes in Eskimo, French, and German were granted to the missionary on Dumplin Island; and at Easter, the year following, Hopedale was swarming with southland strangers —Europeans, half-castes, Indians—"forty-five of them," so that our Eskimo houses were inconveniently crowded, and "we could have almost fancied ourselves in Europe." The little stock of English Bibles was sold to these visitors, and the proceeds were transmitted to the Society.

After an interval of nineteen years an application was made on behalf of the four mission stations of the Brethren in Greenland. A version of the Psalms had been prepared by the Rev. Valentine Müller; would the Society undertake the expense of printing it? Only one answer was possible; in 1841, 1000 copies left the press. The revision of the New Testament was finished in 1849; an edition of 1000 was ordered; and in 1851 the first consignment of 100 copies was received with great joy in Greenland.

The grants voted to British North America between 1835 and the end of the half century amounted to £12,344. Apart from the consignments of the Eskimo version, 32,212 Bibles and 52,916 Testaments—85,128 copies of the Scriptures —were distributed on behalf of the Committee. Of these 17,100 Bibles and 23,713 Testaments went to the Canadas, and by far the larger portion of the rest to the sea-board

provinces and the islands. £2658 consisted of money grants for agency expenses. On their part, the Auxiliaries transmitted no less than £36,783, of which £29,694 was on purchase account, and £7088 in free contributions.

One casual grant in the report of 1849 is of peculiar interest: "783 copies in English and Spanish have been supplied to parties proceeding to California, well recommended to the Committee." A year before—the 24th January 1848—at the Coloma saw-mill in the Sierra foothills, J. W. Marshall had exhibited on the crown of his old white hat, "knocked in a little," about half an ounce of gold in flakes and grains; and already in the wild and desperate rush for wealth thousands of adventurers were swarming over-seas. Across the prairies mule-trains, groups of men on foot, companies of horsemen, wagons drawn by long files of cattle (with "*Ho for the diggings!*" painted on the canvas covers) were streaming westward; "from the Missouri River to the Sierra Nevada there was an almost unbroken line from the camp-fires at night."[1] Crowded steamers were running on the short routes *viâ* Nicaragua, *viâ* Panamá; crazy schooners and rotten barques were joining in the wild race; reckless gold-seekers, maddened by the delay caused by the congestion of traffic, ventured to sea in the log canoes of the Indians, and frequently were heard of no more; others set off on foot along the coast, and tramped their 1200 miles from Agua Dulce to San Francisco. "We are taking active measures," writes the secretary of the American Bible Society, "for supplying our new territories, received from Mexico, with the Scriptures. An agent is engaged for California, who starts in a few days *viâ* Panamá; his books are already shipped and on the way by Cape Horn—a voyage of 17,000 miles. Some half-dozen American missionaries are now preaching near the region of gold, and are well

[1] Bancroft, *California inter Pocula*, p. 109.

received. Many of that newly gathered population at San Francisco are the best of men, Bible men,"—a view of the Argonauts in pleasant contrast with what Bancroft terms "the great and gaudy pictures of the Californian Inferno" usually regarded as historical.

Auxiliaries for Oregon Territory and the Sandwich Islands had already been founded by the American Society; now it announced (in 1852) Auxiliaries of great promise at San Francisco, San José, Sacramento City, and Stockton, by all of which depôts of the Scriptures were kept. Among the Chinese, too, the Gospels and Acts, shipped eastward from the depôts in China, had been very extensively distributed.

A marvellous piece of history, when one pauses to think of it! In 1816 the "Far West" was well east of the Mississippi; in 1850 the great Republic has stretched across to the Pacific—a distance so vast that to-day the clocks of the continent keep four different kinds of time. The Bible Society crossed the Mississippi in the wake of the first settlers; it appeared on the shores of the Pacific in the train of the first gold-seekers.

In 1854 the total number of Bible Societies, Auxiliaries, and Branches in the United States, including some that were distinct from the American Society, amounted to 4000.

CHAPTER XL

CENTRAL AND SOUTH AMERICA

We have seen how, in the mysterious providence of God, the doors were permitted to close one by one in Central and South America. The last hope of usefulness had vanished when Mr Thomson left Mexico in 1830. For the next seven years occasional supplies were transmitted to correspondents residing in some of the coast cities; from time to time travellers charged themselves with a few volumes for distribution; several friendly ship-captains undertook to dispose of a case or two at their ports of call; but beyond these casual resources the Society had no means of proceeding with their work, until an unexpected opportunity of making a fresh experiment presented itself in 1837.

On the eve of returning to Cartagena, where his father had been British Consul, Mr G. B. Watts offered his services tentatively as an agent to the Society. They were readily accepted for a year; and over 2508 copies of the Scriptures were sent out to Colombia for his use. So completely dominant, however, was the influence of the ecclesiastical authorities, and so numerous were the obstacles thrown in his way by their hostility, that with all his zeal, tact, and knowledge of the country, the engagement had to be rescinded before the year was out.

Once more the Society was wholly dependent on the good offices of private friends. One of the most active of these was Mr James Thornton, a British merchant at

Rio de Janeiro. Unhappily his health failed, and he was obliged to return to England about 1842. Before leaving, however, he placed his remaining stock among trustworthy persons at Rio, Bahia, Maceio, and Pará; and subsequently in this country he obtained fresh grants for transmission to these excellent coadjutors.

In 1842 it was determined that Dr James Thomson should make an attempt to resume operations in Mexico. In August he landed at Vera Cruz; made arrangements with the booksellers there, and at Xalapa and Puebla, for the sale of the Scriptures on commission; escaped the pestilence of the coast and the brigands of the interior, and reached the capital on the 29th. There he ascertained that though in consequence of the edict of 1829 a number of Bibles and Testaments had been given up in the confessional, no urgency in the matter had been used since the appointment of the new Archbishop; that the Scriptures, the public sale of which had never been completely interrupted, enjoyed at that moment a freer course than they had been allowed for some time after his last visit; and that a lively interest in the Bible had been excited by the issue of three Spanish versions, — that of Bishop Torres Amat, in seventeen small volumes at about twenty-five dollars, a new and improved translation by eight of the Mexican clergy published by Ribera in twenty-five volumes at 132 dollars, and an edition of Scio's version in seventy-seven parts at a dollar each. These, it was obvious, came within the reach of the affluent only, but there could be little doubt that they would awaken a general desire for the possession of the cheap versions without note or comment offered by the Society.

With a view of introducing the books into the schools Dr Thomson endeavoured to negotiate for an edition of the New Testament from the Mexican version—the first Bible, by the way, ever printed in Spanish America. He

entered into communication with the civil and ecclesiastical authorities, but after long delay the replies he received made it clear that, with the priestly influence in the ascendant, measures of this kind were impracticable. Another object which he was specially anxious to accomplish was the diffusion of the Scriptures in some of the languages of the many Indian tribes which constituted the great mass of the population of Mexico. In Mexican itself the Society already held the translation of one of the Gospels, and he hoped to find a translator who could prepare a version in Otomi. Many of the Indians were familiar with Spanish, but they would be as eager as were the Irish, the Welsh, and the Highlanders to read the Word of God in their own cradle tongues. When the Gospel made its way in Mexico, it would, he believed, be in the first instance through the Indians, just as it had made its way through the slave population in the West Indies. Here, too, disappointment awaited his hopes and his efforts.

Supplies of Bibles and Testaments in Spanish, French, and English were shipped to Mexico, but in the unsettled condition of the country—a revolution occurred during his brief residence—and with the ecclesiastical powers in watchful opposition, his prospects were not such as to justify further expenditure of time and means. He provided accordingly for the custody and sale of the cases sent out, and for the transmission of further supplies, and left Mexico in October 1843 for Yucatan, where at that time circumstances afforded a new and more propitious field for his labours. Landing at Campeachy, he sold all the books he desired to dispose of there, and moved on to Halachó, (midway between that port and Merida, the capital), where a great fair gave him the opportunity of dispersing the Scriptures among people who came from remote and out-of-the-way places. The vast crowds, numbering about 20,000 persons, were nearly all Indians, and they

presented a strange and beautiful spectacle; "they were all clothed in white raiment." At the sight there flashed upon his memory the vision of the thousands clothed with white robes, sealed in their foreheads, with palms in their hands; and he prayed that these too might yet cry with a loud voice, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

At Merida he was introduced to the Governor, and was received with much courtesy by the Bishop. Among the priests he found some who unhesitatingly approved of the distribution of the Scriptures, but for the most part they were neutral; one of the clergy attached to the Cathedral was not even aware that a Spanish version existed, and he knew no more of the Vulgate than was contained in his missal. Here, too, however, a sudden political change thwarted his projects. From 1840, when Yucatan had declared herself an independent Republic, she had enjoyed religious liberty under the new constitution. The attempts of Mexico to coerce her had been successfully resisted, but in 1843 peace was signed, and she again joined the Confederation. With the peace she signed away her freedom of conscience; and when Dr Thomson submitted proposals for the introduction of the New Testament into the schools, the Bishop intimated his opposition and his determination to appeal to the central Government to enforce it. Local opinion was strongly adverse to the attitude of the Bishop, and supplies of the Testament were ordered by the City Council and the Board of Education. Dr Thomson's opportunities of usefulness, however, appeared to be so far diminished that he decided to return to England. He left behind him several friends strongly attached to the cause. Among them were two friars, and Señor Calero, son-in-law of the Governor and member of the Board of Education; and a promising colporteur was found in a travelling blacksmith, who in his wanderings from village to village

had purchased, some years before, one of the Bibles which had been sent out to Belize, had read it and learned to value it, and who eagerly caught up the proposal that he should dispose of the Scriptures as he moved along in the course of his occupation. He was to be supplied by Señor Calero out of the stock ordered from the Bible House. These copies—1200 in number—were despatched by the Committee, but for twelve years this proved to be the last direct effort made by the Society in South and Central America.

Grants were still voted from time to time to friends and correspondents, and in this manner a considerable number of volumes were dispersed at Bahia, Rio, Monte Video, Buenos Ayres, Valparaiso, Callao, Lima, Truxillo, New Granada, and along the shores of Central America. One zealous captain of an English ship, Mr Le Lacheur, gave a single order for as many as 500 Bibles and 3000 Testaments, which he speedily put into circulation. In 1851 Don Domingo Saviñon of Mexico visited England, paid over the proceeds of the sales of Scriptures intrusted to him by Dr Thomson, and had 500 Spanish Testaments placed at his disposal. At the close of the half century, however, the Committee could only regret that they "had not succeeded in adopting measures commensurate with the demands of that sadly benighted portion of the globe." In connection with the Jubilee an attempt was made to arrange for a special visit to South America, but after numerous inquiries no one could be found altogether suitable for the undertaking, and the mission had to be abandoned.

During the period from 1835 to 1854 the various grants to Central and South America amounted to 20,975 volumes, of the value of £1772. These included 2617 Bibles, 11,299 Testaments, and 2970 Portions in Spanish; and 2113 Bibles, 651 Testaments, and 350 Portions in Portuguese; the residue was made up of Scriptures in English, German, Italian, French, and a few Latin copies.

CHAPTER XLI

THE INDIAN AUXILIARIES (I.)

ONCE more we take up the record of the Bible Societies in the East.

Established on a basis of enlarged activity through the friendly interposition of Bishop Wilson, the Calcutta Auxiliary applied itself vigorously to the twofold work of versions and distribution, which, as the years went on, became ever more arduous and onerous. In 1837 its annual circulation rose to 18,968 copies of Scripture; twenty of the forty depôts which it projected were open at various stations in the Presidency; and there had issued from the press 5000 copies of Yates's Bengali New Testament, and two editions of the Old Testament—one in Persian by Archdeacon Robinson, the other in Hindi by Rev. W. Bowley of Chunar, whose New Testament also had been accepted. A sub-committee of correspondence was appointed for the selection and improvement of translations, and the printing engagements to which the Auxiliary was committed extended to 67,434 volumes, for the most part integral portions of the Bible. Of this large total the cost of over 50,000 had been undertaken by the Society.

With these enterprises and the general work of distribution in their charge, little time for correspondence with Earl Street was left to men who had, in the first instance, their ordinary duties to attend to. Still, it was so desirable, if not indeed essential, that the closest relations should be maintained between the Auxiliaries and the

Committee, that the latter suggested, both to Calcutta and Madras, the appointment of a secretary who should devote his whole time to the affairs of the Society. Reluctance to burden the funds prevented the friends at Calcutta from acceding at once to the proposal; but before long they were convinced of the importance of the measure, and they strongly recommended for the position the Rev. J. Hæberlin of the Church Missionary Society, who was on the point of returning to England. The Church Missionary Society very liberally consented to the transfer of his services, but owing to the state of his health, his return to India was delayed considerably beyond the period of his furlough. In the interval he edited a reprint of Archdeacon Robinson's Pentateuch, and saw through the press an edition of the Bengali New Testament in Roman type, with the English text on the opposite page—a form from which much advantage was anticipated, but which met with no great success.

In 1839 Dr Hæberlin returned overland to India, in the double capacity of agent of the Bible Society and secretary to the Calcutta Auxiliary. "At Mocha," he wrote, "we took on board several Jews, who were going to reside at Aden: they had each a copy of the Society's Bible; and one of them, an old man, opened regularly his bundle and read in his well-used copy twice a day. Three years previously the Bible had been distributed at Mocha, and most of the Jews had gladly received a copy, and were in the habit of reading it. Whilst I was writing the above," he went on, "five descendants of the Patriarch Jacob (Beni-Israel, as they are called here) came in to Dr Wilson, wishing to purchase each of them a copy." Hæberlin stopped at Bombay and Madras to confer with the managers of the Auxiliaries, and arrived at Calcutta at the close of the year, furnished with 1000 reams of paper, the Bengali edition of the New Testament, and discretion to draw upon the Committee for £1000. He had

The Rev. Thomas Phillips.

scarcely entered on his duties when he was stricken down by a serious illness, which wholly incapacitated him for two months; so stimulative, however, was the presence of an agent, that at the end of 1840 he was able to announce that the annual distribution had risen to 43,000 copies, and that editions amounting to 78,000 volumes were in the hands of the printers. In furtherance of these new enterprises 2000 reams of paper were voted by the Committee, and authority was given for the issue of an edition of Henry Martyn's Persian Testament in Hebrew characters for the use of the Jews in the north-east and south-west of Persia, whose language was Persian, but who wrote it only in their traditional script. With the versatile energy of the Society's great continental agents, Dr Hæberlin directed his attention to technical details. His first measure was to arrange for the binding of the Scriptures on his own premises, and the immediate result was a clear saving to the Auxiliary of about 30 per cent. on former competition prices. On the editorial side of his work he drew up a list of all Biblical proper names in a variety of characters so as to secure uniformity of spelling in all future editions in the Oriental languages.

In the following year the volumes which passed from the press—147,700 New Testaments and Portions in Persian, Urdu-Roman, Urdu-Arabic, Hindi-Nagri, Bengali, and Oriya (Orissa)—exceeded the issues of all the preceding thirty years together; and at the same time 94,500 volumes in the same languages were still in progress. The revision of the Urdu New Testament, which for five years had occupied the spare hours of the L.M.S. and C.M.S. missionaries was finished, and another portion was added to the list of versions by the completion of the Psalter in Urdu. Other laborious undertakings, of which we shall hear later, were steadily advancing, and further assistance was provided by the Committee, who voted in the course of the year 5000

reams of paper, a grant of £500, and 6000 Bibles and Testaments—English except for a few in French and in Hebrew. In addition to these large operations the Society defrayed, on the application of the London Missionary Society, the expense of printing in this country 5000 copies of the New Testament in Urdu, a version prepared by the Rev. Wm. Buyers and other missionaries at Benares.

The issues of the Calcutta Auxiliary from its establishment had now reached the aggregate of 359,325 volumes. The oldest of its branches, the Calcutta Bible Association, which for eighteen years had been an invaluable coadjutor, had distributed in all 67,300 volumes. Naturally, the great proportion of its work was in the Indian versions, but the copies disposed of in Hebrew and Persian, in Arabic and Armenian, in English, Greek, German, Portuguese, French, Italian, Spanish, Dutch, and Swedish indicated the extensive range of its utility. In no previous year had its operations been more important or more encouraging in their results. Especially numerous had been the applications for the Scriptures from educated natives who had gradually become aware of the folly of worshipping dumb idols, and had turned to the sacred writings of the Christians in the hope of finding rest for their troubled spirits.

In 1842 Dr Hæberlin's health again failed, and at one time all hope of his recovery was abandoned. From April to August he suffered a series of attacks and relapses, but in December he was sufficiently recovered to set out on an extensive inland tour along the great water-ways into the north-west. He embarked with his family on the 8th on a small pinnace which was to take them as far as Allahabad. Besides the pinnace they had a cook-boat and four country barges — the old burden barges unchanged since the days of Alexander the Great—"heavily laden with 60,000 volumes of Scriptures in fifteen different languages

and characters." After calling at Krishnaghar, Murshidabad, and other places on their way, they entered the Ganges on New Year's Day; visited "the ruins of ancient splendour" at Rajmahal and the grottoed hill of Patharghatta, where thousands annually sought for salvation by bathing in the holy river at its foot or by climbing to its shrines and temples among the rocks; and discovered at Bhagulpore one of the fittest localities for approaching the simple, half-savage aboriginal tribes which still survived, under different names, "in the forests of the Vindhya mountains and the various ridges which intersect the centre of India, even down to Cape Comorin."

The purpose of this expedition was not simply to distribute the large supplies of the Scriptures which had been taken, but to ascertain the needs and disposition of the natives, the suitability of the printed versions to different regions, and the geographical limits of the local languages. He found, for example, that the proper western limit of Bengali was the district of Purnea, going down to Rajmahal, and along the eastern ridge of the mountains. West of that line the mass of the people continued to use the speech of the ancient Kingdom of Magadh, though Hindi was the principal written language, and Bengali prevailed in many places. Again, from Rajmahal up to Allahabad, and even to Meerut, the Nagri or sacred Sanskrit characters were little known, and the great proportion of the reading population were familiar with the Kaithi or shorthand forms alone.

Touching at Patna, Chupra, Buxar, Benares, and Chunar, they arrived at Allahabad, where they left their boats; thousands of volumes were despatched overland to await them at Cawnpore, Agra, Delhi, Meerut, Saharanpore, and as far westward as Simla and Ludhiana in the Panjab; and on the 25th of March they started on a fatiguing land journey of 700 miles. They reached Saharanpore just in time to be present at the great yearly fair held at Hurdwar

(Haridwar, "the Gate of Hari"), where the Ganges first enters the plains of Hindustan. They obtained an elephant, and rode through the crowds of people that for more than a mile literally covered the stream, rolled in mighty waves towards the most sacred spot, and fought with each other for possession of the stone steps once hallowed, it was firmly believed, by the foot of Hari, or Vishnu, the outline of which might yet be seen imprinted on the stone.[1] There also on these same steps stood "the ambassadors of Christ inviting the poor idolaters to the true God and preaching to the people of Hindustan, to the inhabitants of Bengal, Behar, Orissa, the coasts of Malabar and Coromandel, Mysore, the Deccan, Sind, and Marwar, the dwellers of the Panjab, and the followers of the Dalai-Lama from the other side of the Himalayan mountains, the covenant of God with fallen man and the glad tidings of salvation in Christ the Saviour."

From Saharanpore they proceeded to Simla, arriving about the middle of April, and from that point he made with the Rev. J. M. Jamieson, of the American Presbyterian Mission, an excursion over the mountains to Kanum, the chief seat of Buddhist learning in Kanawar and the great trading station between India and Ladakh, Lhassa, and Gerhope. "If there were a version of the Scriptures in the Tibetan language," he wrote, "thousands of volumes might annually be sent into the interior of Asia from five different points along the immense frontier of British India." But that was a task reserved for the remote future.

The journey lasted till January 1844. On his return to Calcutta Dr Hæberlin found that during his absence the Urdu version of the Bible, which had been begun in 1819, and in which part had been taken by Henry Martyn, Corrie, Thomason, and others, had been finished and revised by Messrs Schurman and Kennedy of Benares, assisted by the

[1] In 1819 four hundred and thirty persons lost their lives, by being drowned or trampled to death, in the crush to get to the holy steps of the *ghat*.

Rev. J. Wilson of Allahabad and Mr J. A. F. Hawkins, and that the editions both in the Arabic and the Roman characters were in course of distribution. For the time and services which their missionaries had bestowed upon this most important work in the "half-court, half-camp" language of the Mohammedan conquerors of India, the London Missionary Society received a grant of £1000.

Notwithstanding his severe and recurring illnesses, Dr Hæberlin's tenure of office had been marked by the most satisfactory results. The editorial and printing work had advanced rapidly, and the rate of distribution had increased in a remarkable manner. Up to his appointment the average annual issues of the twenty-nine years was 9600 copies; during the four succeeding years they had been 40,000. From the outset, however, the double office of agent and secretary had not commended itself to the Auxiliary, and it had never been cordially accepted. A modification was proposed, but the Committee were unable to acquiesce, and in 1844 no course remained but to dissolve the connection. Dr Hæberlin continued to act as secretary to the Auxiliary down to 1846, when for a brief season he resumed his mission duties in the newly opened field in Eastern Bengal. He died in 1849.

In 1844 an Auxiliary was formed at Benares. In the following year it was merged in a more powerful Auxiliary —the North India Bible Society—founded at Agra, with the full concurrence of Calcutta, for the North-Western Provinces. The Hon. J. Thomason, the eldest son of the beloved chaplain, became patron, and John Thornton, son of the treasurer of the parent Society, was appointed to the president's chair. Three hundred reams of printing paper were presented by the Committee, who promised their assistance as soon as the projects of the new Auxiliary had been matured.

In 1845 the version of the Old Testament in Oriya (the

vernacular of the ancient Kingdom of Orissa), which had been undertaken at the expense of the Society by the Rev. A. Sutton of Cuttack, was completed and put into circulation. Five years earlier the Pilgrim Tax had been abolished, the British official connection with idolatry severed, and the Temple of Juggernaut thrown open, in the midst of a convulsion of nature which shook the pagoda to its foundations. After the earthquake, the "still small voice"—speaking in a tongue which the most ignorant votary of the blood-stained idol could not fail to understand.

Some correspondence took place at this time between the Auxiliary and the missionaries in Bengal on the subject of procuring a new Bengali version. It was generally recognised that none of the existing translations fully met the requirements of the country, and that either an independent text or a thorough revision was absolutely necessary. No satisfactory solution of the difficulty presented itself; and in the meanwhile the version of the Baptist missionaries, which they were unwilling to allow the Auxiliary to use merely as the basis for improvements, was reprinted. Two specimens also of a translation by Dr Hæberlin were put to press, but further progress was arrested by his pre-occupation with his mission work, and, shortly afterwards, by his death.

At the anniversary meeting of the Society in 1846 the Bishop of Calcutta (Dr Wilson) appeared on the platform at Exeter Hall, after an absence of fourteen years. In few but stirring words he traced the spread of the Society's operations, from Poona to the Sutlej, from Singapore, scarcely more than a degree north of the equator, to the snow-capped ranges of the Himalayas. He flashed upon his hearers a picture of the Ganges with benighted multitudes crowding down the *ghats* to substitute its rolling waters for the blood of the Lamb, and indignantly rebuked the attempts that were made to undervalue the power of the

Word of God. As far as means and men permitted, human instruments, he said, were used for the accomplishment of the divine purpose; "but still it is on the Bible we depend —the one book God has vouchsafed to inspire for man's guidance, for man's instruction, for man's illumination, for man's comfort, for man's hope."

On the application of the Calcutta Auxiliary a special grant of 5000 English Testaments was despatched for the benefit of the educated young natives, whose general adoption of the English language presented an opportunity for the conveyance of Christian truth. Seven hundred and fifty French Bibles and Testaments were also sent out for distribution among the French ships in the river. The chief event of the year, however, was the first appearance of the Scriptures in the speech of two of the most important of the Hill tribes. In each instance the Gospel of St Matthew had been chosen, the Lepcha version being the work of the Rev. W. Start of Darjeeling, the Kassia (Khasi) that of the Rev. T. Jones, one of the Welsh Calvinistic Methodist missionaries near Cherrapoonjee. Before the British power was established the Hill chiefs were constantly at war, so that there was little intercourse, and in villages a few miles apart the mountaineers were unintelligible to each other. Since Europeans had been stationed at Cherra the local dialect had almost become the common language, and traders gathered from a great distance to the great bazaar which was held every eight days. When Mr Jones arrived at the station the Hill folk had no written speech; in four and a half years many hundreds of men and women as well as children had been taught by the missionaries to read, and the time had come when some portion of the Word of Life should be put into their hands.

At the May meeting of 1848 the religious needs of India were the theme of an eloquent appeal by the Rev. W.

Arthur, sometime a Wesleyan missionary in the Madras Presidency. Dwelling on the enormous debt which Great Britain owed to India, and which could only be repaid by the gift of that which was better than all we had reaped in the East, and insisting on the responsibilities that attached to the vast empire which God had so singularly committed to our rule, he besought the Society to adopt the proposal that every family in British India should be put in possession, if not of the whole Bible, at least of the Gospels and some of the Apostolic Epistles. After due deliberation the Committee entered into correspondence on the subject with the Indian Auxiliaries. Calcutta declared that in the Bengal Presidency, with such agencies as they had at their disposal, the project was not feasible. As missions multiplied, the work of the Society would be more and more extended, and in the meanwhile they hoped for much substantial good from the measures they had taken to aid and encourage the distribution of the Word of God by means of missionary journeys.

At this time the Calcutta Auxiliary was busily engaged in re-organising its operations. To the North Indian Bible Society at Agra, which had naturally relieved it of the circulation of the Hindustani, Hindi, and Persian versions in the North-Western Provinces, it had transferred from its depository 42,200 volumes in those languages, and about 15,000 copies of the Psalms, Proverbs, and Genesis in Hindi, which had been printed at its expense in Agra.

Bengal, Behar, and Orissa, with their teeming millions, still presented an ample field for its activity, but its depleted stock required replenishing. In 1847 the Committee voted in aid £500 and 500 reams of paper; 41,000 Bengali Portions were put to press in 1848, and another 500 reams of paper were supplied; in 1849 further assistance was asked for the purpose of issuing editions of ten portions (72,000 volumes) in Hindi-Kaithi for distribution in Behar, and the Committee

promptly responded with 1000 reams and authority to draw for £2400 in the course of two years—munificent grants, which enabled the Auxiliary to double the range of its printing.

In 1850 the issues from Calcutta and from Monghir, the central depôt for Behar, far inland on the Ganges, amounted to 29,872 volumes. The system of missionary journeys had begun to take effect, and there was a considerable advance a year later, when not only had the annual issues risen to 42,496 copies, but a commencement had been made in the sale of the Hindi Gospels. The scope of the missionary arrangements was widened in 1852; nine tours were planned and assigned to the brethren of the various denominations; and several other journeys were undertaken with excellent results. Indeed the distribution in that year—55,819 volumes—was the largest in the records of the Auxiliary, exceeding even that of the year of Dr Hæberlin's great expedition, when the North-West Provinces were still within the sphere of its operations; and the aggregate issues from the beginning stood at 730,437 copies. Of the works sent to press, 82,500 volumes had been completed during the year. The first portions of a new Bengali translation of the New Testament, which had been begun by the Krishnaghar missionaries in 1851, had been received, and small editions of the Gospel of St John and the Epistle to the Galatians had been ordered, so that their suitability might be tested. To meet the wants of a large portion of the Moslem population, a version of St Luke in Mussulman-Bengali had been completed by the Rev. J. Paterson, but the 2000 copies now ordered were increased to 10,000 in 1853, and the preparation of two other Gospels was undertaken —the Gospel of St John by the Rev. S. J. Hill, and that of St Mark by the Rev. R. Bion.

In the spring of 1853 Mr M. Wylie, the secretary of

the Auxiliary, applied for further assistance. The stocks had run down; and they had discovered that the Mussulman population in Eastern Bengal—more numerous than they had conceived, and with but few priests and moulvies among them—were not only willing but eager to possess the Scriptures. In their present need they required 1200 reams of paper and £1500 in money, in all about £2300. "It is a large amount," he wrote; "but the fact that we are asking in your Jubilee Year and our recollection of your past liberality and largeness of heart embolden us." The request was readily granted, and, in addition, 100 Testaments for the use of Russian seamen, and over 2400 English Bibles and other Scriptures in foreign languages, were sent out. In the course of the year New Testaments and various portions to the extent of 38,000 copies left the printers' hands, and at its close 43,000 were still in the press. They had obtained permission from the Baptist Mission to reprint for the Pundits of Bengal certain New Testament portions from the Sanskrit Bible translated by the Rev. J. Wenger and the late Dr Yates; but as that version was in process of revision, this important project by which the "Oracles of God" would be delivered in the venerable language of the ancient teachers, had to be postponed.

The missionary journeys had been attended by happy results. One party, in a march of 266 miles, had visited two hundred and thirty-three villages, melas (fairs), bazaars, and towns, and spread the knowledge of Christ among thousands who had "never before heard of this new religion, nor received its sacred Shastras." Another had gone by boat up the vast rivers into the Mymensing district, whither no missionary had ever before penetrated, where the people had never heard of the Gospel, nor seen any part of the Scriptures. Despite wild rain and blazing sun, the divine message was made known in village and

bazaar; crowds gathered and listened earnestly; every tract or Scripture portion was gladly received and taken home wrapped up in cloth; and many thronged down to the boats—shop-keepers, Brahmins from a distant village, blind men, inquiring for the Word of Truth. "In the evening it was a singular scene to see dozens of dingis passing near us; and in almost every one a Hindu or a Mussulman had a Gospel or a tract in his hands; one reading, another singing, and others listening to the contents of it. Even at nine o'clock at night, a dingi came with people who begged hard for a book."

The total distribution of the Auxiliary had now reached 779,280 volumes. Its patient and unostentatious handmaid, the Calcutta Bible Association, which for thirty-two years had extended its services to every creed and denomination, to heathen and Mohammedan, Jew, Romanist, and Protestant, which had supplied the wants of minister and people, of Sunday and day schools, of soldiers and sailors, of hospitals and prisons, had circulated 109,148 Bibles, Testaments, and Portions.

Still the work to be accomplished was overwhelming in its magnitude. Of the thirty-five millions in Behar and Bengal two millions could read, and for those two millions there were about 50,000 copies of the Scriptures issued yearly—"a number not greater than the proportion of those two millions which descended yearly to the grave, without perchance having heard the glad tidings of salvation."

The Agra Auxiliary had in the meanwhile established a large central depository from which the Scriptures in many languages might be supplied to the Branch depôts that had been opened, under the care of missionaries and other friends, at nearly all the chief stations in the North-West Provinces—at Allahabad and Benares and

Ghazipore in the south-east, and away northward at Meerut, Saharanpore, Umballa, and Ludhiana. In the third year of its existence the distribution was 17,900 volumes in Persian, Urdu, and Hindi; and 100 reams of paper were voted in aid of editions of the Old Testament in Hindi, and the Book of Genesis with part of Exodus in Panjabi. In the following year the Committee sent out 850 reams, for 5000 copies of the New Testament in Urdu-Arabic, and 3000 of the whole Urdu Bible in the Roman character, a form which was in use in almost all the mission schools, and was preferred by the native Christians and the musicians attached to the native regiments in the "Company's Army." In 1851 colportage was attempted, but the custom of gratuitous distribution had rendered sales even at reduced prices all but impracticable. The Auxiliary deemed it advisable to confine its efforts to the missionary tours; but a year later a few sales were effected by colportage, and it was decided to make another experiment. In 1853 the work was proceeding steadily, and 1200 reams were granted for the production of various editions.

One of the purposes for which the Jubilee Fund was raised was the promotion of special efforts in India. Grants were offered with this object, and attention was called to the suggestion of Dr Duff, that every child in the mission schools capable of reading should be supplied with a copy of the New Testament, and every Christian family with a whole Bible.

The Calcutta Auxiliary reported that every school in their jurisdiction was as fully supplied as the missionaries desired, and that the cases must be very rare in which native Christian families did not possess suitable Scriptures. They would, however, thankfully avail themselves of help to extend and multiply the journeys of missionaries for the wide distribution of the Scriptures in destitute districts.

A grant of £500, which was shortly afterwards increased to £1000, was accordingly assigned from the Jubilee Fund.

The Agra Auxiliary knew of no means of extending the circulation beyond those already in use; there were many difficulties in the way of colportage on a large scale; and if there were any instances in which school supplies were deficient, they could be seen to without a special draft on the Jubilee Fund.

CHAPTER XLII

THE INDIAN AUXILIARIES (II.)

We turn to Madras.

A staunch friend of the Society and of Bible truth was appointed in Daniel Corrie as the first occupant of the see of Madras in 1835, and on his departure from this country he was empowered to draw to the extent of £500 in furtherance of the objects of the Auxiliary. He reached his bishopric in time to forward to the Madras Government the temperate remonstrance that had been drawn up against the intolerable participation in heathen festivals, which, in spite of the orders of the East India Company, was still forced on its servants. His action drew from high places a sharp rebuke that, instead of "moderating the zeal of over-heated minds, he should have made himself the channel of a communication fraught with danger to the peace of the country." The iron struck flint, and it flashed. "The authority of Government to dictate to me as to the performance of my duties," he instantly wrote in his appeal to Lord Auckland, "I entirely deny. I hold myself free to act on my own judgment as to what is my duty; and, differing as I do from the Right Hon. the Governor of Madras in Council, both as to the propriety of granting the toleration prayed for by the memorialists, and as to the consequences of deferring to grant the relief sought, I consider myself to have been strictly within the line of my duty in forwarding the memorial to Government."

Such was still the official temper in India. The strong,

sweet-natured prelate was not suffered to contend with it long. On the 5th of February 1837—not quite twenty months after his consecration—he passed to his reward. "He was the last of that fine series of men," said Bishop Wilson, preaching his funeral sermon, "with whom India was blest in the last age. . . . Wherever I passed during my visitation in the places where he had resided, Corrie's name was the name constantly repeated." Churches, chapels, missions, schools at Chunar, Agra, Benares, Buxar; they were Corrie's work. "He had a missionary's heart." He had been over thirty years in India. The first Charles Grant sent him out; the second nominated him Bishop.

In 1835 the Madras Auxiliary attained its highest annual circulation,—22,090 Bibles, Testaments, and Portions. The aggregate distribution during the fifteen years of its existence amounted to 173,836 volumes, of which 161,447 were in the native languages of the East. By far the greater part of the year's issues consisted of the Tamil Scriptures. In the three other great languages, however—Telugu, Kanarese, and Malayalam—efforts were being made for the completion and revision of versions, but ill-health, absence, and other duties retarded progress. For the portions available there was an increasing demand, and the knowledge of the Gospel was being spread over a vast area. In the towns and villages in the southern districts of Travancore thousands were constantly listening to the Scriptures read aloud to them by the native Tamil converts, and in the Neypoor branch of the Mission some 3500 people had forsaken the evil worship of their forefathers. From the stations far beyond Vizagapatam in the north, the cry had been raised and repeated—"We want more of those books of wisdom"; and in consequence of the missionary journeys and the visits of the people themselves, there was scarcely a hamlet for miles round Bellary, in the very heart of the

peninsula, which had not received some portion of the Word of Life. In 1837, 50,372 volumes were issued, more than twice as many as were ever distributed in any of the previous sixteen years.

Early in 1838 the secretary of the Auxiliary communicated a scheme, which had been submitted by one of their American members, for distributing throughout the Tamil country integral portions chiefly of the New Testament, in the proportion of one copy to every thirty readers, in all towns and villages of two or three hundred inhabitants. The realisation of the project would involve an outlay of £5000 for three consecutive years. An appeal had been issued for local aid, and something was looked for from the friends of the cause in America; they relied chiefly, however, on the well-known liberality and the expressed intentions of the parent Society. The Auxiliary had sanctioned the printing of the Old Testament in Kanarese, the Psalms in Telugu, and the Pentateuch in Malayalam, but the funds which should meet the expense of these necessary undertakings were exhausted.

The Committee could not withhold their concurrence. The outlay was large, but the proposal was inspiriting. To an extent unknown elsewhere in India, the Tamil districts had been prepared for such a dissemination of divine truth by the long-continued labours of the missionaries; the distribution would take place under their superintendence; and as the result, the New Testament would be placed in the hands of every communicant, its use in schools would be developed, and about 300,000 copies of the Gospels would be thrown into circulation. £1000 was granted for the first year, 4000 English Bibles and Testaments were added to the gift, and 3000 reams of paper were voted in relief of the exhausted resources of the Auxiliary. These were but the first of a series of friendly subsidies. Between 1838 and 1845 not less than

£5500 was transmitted, together with printing paper to the extent of 10,500 reams, and many thousands of volumes in various languages.

In 1838 nearly 20,000 portions in Tamil—principally the four Gospels—were scattered as far apart as Tinnevelly and Bangalore, Coimbatore and Madras. Large quantities had been consigned to the management of the missionaries, but the greatest number was intrusted to a zealous friend, who undertook to distribute them in separate tours over a distance of 100 miles. In 1839 four presses were busily at work—one at Cotayam in Travancore, one at Bellary, and two at Madras; and in the course of the year 156,300 integral portions of the Old and New Testament in Tamil, Telugu, Kanarese, Malayalam, and Hindustani were issued, and 50,330 copies had been placed at the disposal of the Auxiliary's agents, besides 1496 English Bibles and Testaments.

About the time the Tamil project was announced to the Committee they received a letter, asking the assistance of the Society, from a missionary just returned from Travancore. In that part of India, he reported, there were 20,000 Protestant Christians, and an immense number belonging to the Church of Rome, besides the heathen population of South Travancore, Tinnevelly, and Madura. In the schools connected with the English, American, and German missions, there were no fewer than 12,000 children. Some 400 miles separated them from Madras—a distance too considerable in those regions to admit of the expeditious, regular, and safe despatch of books. The missionaries had therefore agreed, though they desired to preserve their union with Madras, that they stood in need of a native Auxiliary in their midst. The Committee promised a supply of paper and of English Bibles and Testaments as soon as the institution was organised, and in the following year (1839) the formation of the Travancore Branch was reported.

In 1841 the Bible in Malayalam was completed by the Rev. B. Bailey, and in 1842 the Tamil Bible, which had for some time been circulated in portions, was published in a single volume. In the first instance about 1000 copies were prepared, but the demand was so extensive that an impression of 6000 was arranged for—the paper to be supplied by the Madras Auxiliary, the expense of printing to be borne by the American Mission press, and the edition to be divided between the two.

In the latter year the Auxiliary lost its esteemed chief secretary, the Rev. F. Spring; and although the suggestion which had been made to the Committee on the appointment of Dr Hæberlin, that an agent should be stationed at Madras, was now repeated, the Rev. John Smith, his colleague, succeeded to the vacancy. Mr Smith's tenure of office was of brief duration. In May 1843, on his return from Vizagapatam, the vessel on which he embarked, before the great storm of that month, was never heard of again. The Auxiliary, in making new arrangements, secured the services of a salaried assistant secretary, whose whole time should be devoted to the duties of his post, a solution welcomed by the Committee, who engaged to contribute £100 a year for its continuance.

The Bible cause generally was now making a steady advance in the Madras Presidency. There were Auxiliaries and Associations at Bellary, Bangalore, Salem, Nagercoil, Neyoor, and Tinnevelly, and in 1844, in connection with the Tinnevelly Society, a native Association was founded for Satayanankulam and Kadachapuram. The total distribution of Bibles, Testaments, and Portions since the formation of the Auxiliary had been 22,674 copies in English and other European languages, and 416,304 in the vernacular tongues; in all, 438,978 volumes of the inspired Word.

Evidences were not wanting of the deep and enduring

effect produced by the reading of the Scriptures alone, without any human interposition; and many were the testimonies of the benefits derived from the large supplies which were now in circulation. From the Malayalam country it was reported that "very many of the Syrian and not a few Romish Christians now eagerly asked for the entire New Testament, and received it as a boon. Except in very special cases the Old Testament Scriptures were sold." "I think I can safely say," wrote the Rev. G. U. Pope (Society for the Propagation of the Gospel), of Varyagaram, "that I have not parted with a single copy of the Scriptures, of the benefit of which I have not had good evidence." In his adult Sunday school there were the headmen of thirteen villages, and among the converts in the district there were many comparatively wealthy men, who, wherever they went, were to be seen carrying the New Testament carefully folded in "the cloth of cherishing." Among the villagers the sacred volume, often their only book, was hung from the rafters in a box of palmyra leaves.

More significant still of the profound change that was taking place was the hostility, which now began to assume extreme forms. The Bible was attacked with a systematic and determined bitterness; apologies for heathenism were printed and scattered broadcast; in mockery of the Christian assemblies, the unbelievers had their weekly meetings at which Christianity was denounced, and contempt was poured upon the name of Jesus. "The so-called gentle and passive Hindu," wrote the secretary of the Auxiliary, "is now seen in the streets of Madras, armed with a hatchet to cut down the gate of a missionary's house and rescue his relative, who had fled thither as to a city of refuge from heathen superstition and uncleanness; or he is seen casting his son's or his brother's Bible into the fire lest it should convert him; and thousands

upon thousands can meet together to cry for their gods, as lustily as ever they did at Ephesus on behalf of Diana." In the Nalloor district, Tinnevelly, the heathens burned down twenty villages, assaulted the women, and carried off their plunder. The ringleaders were tried, convicted and sentenced, but on the ground of some informality the Chief Court of Judicature under the East India Company reversed the decision, and the guilty were released. A *vedakaran* (catechumen) was shortly afterwards murdered by the ruffians, who went from village to village forcing other proselytes, by threats of violence, to rub ashes on their foreheads in token of their return to idolatry. In Madras a great gathering—from five to ten thousand people—assembled "to petition the Court of Directors to release them from the fangs of the missionaries." Still the Word of the Lord prevailed; and, though taught by bitter experience that unless they hated father and mother, brother and sister, houses and lands, they could not become the disciples of Christ, the natives continued to present themselves for baptism.

In 1845 attention was called by the Madras Auxiliary to "many of our own countrymen and their descendants" in Southern India who were not provided with the Scriptures, and in the course of three years the Committee despatched 13,950 copies, as well as 200 Bibles and Testaments in French for the French settlement of Pondicherry, with its 80,000 inhabitants, chiefly Roman Catholics.

The migration of coolies to the West Indies was also brought under notice. The ships in the roads were visited, and several hundreds of portions were distributed before the emigrants sailed. Supplies were transmitted, as we have seen, to the Society's agents at Demerara and Trinidad, and thousands of volumes were despatched to the Committee for conveyance to their destination. The same care was bestowed, both by the Madras and Calcutta Auxiliaries, on

the coolies emigrating to the Mauritius. Up to October 1852 the number of these exceeded 98,700—80,077 men and 18,678 women and children — principally from Madras, Calcutta, and Bombay.

The revision of the Tamil Bible was one of the important labours on which the Madras Auxiliary was engaged. On learning, however, in 1846, that the Jaffna Auxiliary was similarly occupied at the expense of the Bible Society, the friends at Madras decided to defer their undertaking, except in regard to the New Testament, until information had been obtained as to the results of the work at Jaffna. Eventually, as we shall see later, the two Auxiliaries co-operated in producing the "Union" version.

When the Committee invited the views of the Madras Auxiliary on the subject of the Rev. W. Arthur's proposal, the reply was very different from that received from Calcutta. There were wide and populous districts and numerous villages where some portions of the Scriptures might, it was thought, be effectually distributed, under proper supervision, by Christian agents acquainted with the vernacular languages; and in cases in which missionaries might be deterred from making tours on account of the expense, the Auxiliary proposed to remove that difficulty on application. It was recommended that 20,000 copies of the Gospel of St Luke in Tamil, 10,000 in Telugu, and 5000 in Hindustani, together with 10,000 copies of the Acts, should be printed for the purpose; and that the Auxiliary should be authorised to draw to the extent of £1500, to be judiciously laid out in the next two or three years.

The amount was at once voted, and out of this episode sprang the adoption of the colportage system in the Madras Presidency. The work was begun at fourteen mission stations; at eight of these Indian colporteurs were employed, and at the other six catechists, readers, and

teachers, who gave part of their time to distribution. Up to 1851, 20,000 Scripture Portions, together with a few copies of the Bible and New Testament, were distributed by means of fourteen colporteurs, but the enormous tracts of country to be covered were hopelessly beyond the efforts of an agency numerically so insignificant. Nor were the missionaries in a position to afford the assistance that was required. Consider their numbers contrasted with the vast regions and the teeming populations, in which they were further apart than milestones in Sweden:—The collectorate of Rajahmundry, 6050 square miles, 887,000 people, three missionaries; Nellore, 7030 square miles, 421,800 people, three missionaries; Cuddapah, 12,970 square miles, a population of nearly a million and a quarter, one missionary: these in the Telugu country. In the Tamil there were districts equally destitute—Arcot, 13,400 square miles, a population of nearly a million and a half, two missionaries; Salem, 8200 square miles, 946,000 people, one missionary; Coimbatore, 8280 square miles, 821,986 people, one missionary. Until the Madras collectorates were equipped with the large staffs of missionaries and catechists at work at Tinnevelly and Travancore, Bible distribution, simple as it appeared to be, could not but be retarded by hindrances and restrictions.

At the close of the half century the Madras Auxiliary had distributed, during its thirty-three years, 858,784 copies of the Scriptures, in whole or in part, in many languages; still, in the 195,526 square miles of Southern India, with its population of 25,000,000, there expanded a field at once encouraging, arduous, and inexhaustible for the lover of the Bible cause. The "Union" version of the Tamil Bible (completed in 1850) was in circulation; of the Kanarese version, to which the Rev. G. H. Weigle had for several years been enabled by the liberality of the Society to give

his undivided attention, the New Testament, the Psalms, Proverbs and Ecclesiastes had been issued. In Malayalam, Telugu, and Hindustani the work had been slower, but substantial progress had been made, and various portions were current.

In answer to a request for information as to the best mode of applying a grant from the Jubilee Fund, the Auxiliary obtained from the missionaries returns of the Christian families reading the Bible and of boys and girls in the mission schools requiring the New Testament, and forwarded to the Committee an application for 10,861 volumes—1844 in English, 7894 in Tamil, 1046 in Telugu, and 77 in Kanarese and Malayalam. Five thousand English Bibles were accordingly despatched. Jubilee editions—4000 Tamil Bibles, 3000 and 5000 Tamil New Testaments in two *formats*, and 3000 Old Testaments in Telugu—were ordered to press, and a supply of paper for the purpose was despatched.

Jubilee services were held at almost all the principal stations in Southern India, and efficient help was rendered by the president of the Madras Auxiliary, Bishop Dealtry, who for many years had been secretary of the Calcutta Society, and had been raised to the see of Madras in 1849. A lively interest was awakened, and the collections in aid of the Jubilee Fund amounted to £1016. The sum was retained for special appropriation, subject to the approval of the parent Society, and one object to which it was proposed that it should be devoted was the extension of the colportage system, including an agency for the Mauritius, where Tamil was the language of about one-third of the coolie emigrants.

Both in the editing of the Scriptures and in the work of distribution the records of the Bombay Auxiliary bear evidence of zealous and sustained activity. In the matter

of retranslation and revision progress was necessarily slow. The labourers were few; most of them had other numerous and pressing duties to fulfil; and technical difficulties seemed to multiply as knowledge of the language and character of the people increased. Little space is accordingly occupied in the pages of the chronicler by results which it took long years to accomplish.

Up to 1835 the Bombay Auxiliary had distributed in the twenty-two years of its existence 76,792 copies of the Scriptures. The Marathi version of the New Testament, which had been begun by the American missionaries in 1817, completed in 1826, and issued in a revised edition in 1830, had been taken up for a second revision; the translation of the Old Testament was advancing, and, as they were ready, various portions passed through the press; and the Surat version of the New Testament in Gujarati, which had been circulated in 1832, was in course of revision. Feeling sensible that little had been done in India compared with what might and ought to be done, the Committee, in 1836, placed £500 at the disposal of the Auxiliary, with an assurance of its readiness to assist in extending its operations. The overture was cordially responded to, and aid was asked towards the printing of 48,000 Portions in Marathi and Gujarati. A second £500 and 200 reams of paper were at once voted; and before he left the country as the first Bishop of Bombay, Dr Carr (an old friend of the cause and a vice-president of the Auxiliary), was empowered to draw on the Society for £500 more, if he considered that this additional assistance was needed. These gifts were supplemented in 1838 by 200 reams, and 600 English Bibles and Testaments "to meet the demands of educated natives and the wants of the poorer classes of our own countrymen and Hindu-Britons."

Dr Hæberlin, as we have seen, landed in Bombay in

October 1839. In conference with the directors of the Auxiliary, under the presidency of the Bishop, measures were adopted to secure a greater efficiency and wider usefulness; and in a letter to the Committee Hæberlin urged the increasing importance, political and commercial, of Bombay, and submitted an application for 40,000 copies of the Scriptures — a very large proportion consisting of single Gospels or other detached books — in English, Armenian, Persian, Urdu, Hindi, and Marathi, and from 800 to 1000 reams of paper. The larger quantity of paper was granted; supplies in Persian, Urdu, and Hindi were ordered from Calcutta; the Committee undertook to contribute £100 a year towards the expense of an assistant secretary, who should be in regular attendance at the depository; and the Auxiliary itself was authorised to proceed with the printing of the Marathi portions.

That the influence of the Scriptures was silently pervading the minds of many of the people there were frequent indications. In sequestered villages missionaries came upon Brahmins engaged in reading some portion of the Marathi Testament to companies of natives listening eagerly. Officers from beyond the Indus told of repeated inquiries for the Word of God, which they were unable to satisfy. Strange rumours regarding it were spread in northern Afghanistan, where the mullahs had heard from the Russians that it was so huge a book an ass was needed to carry it. When a traveller drew a small copy from his pocket to show it to them, "they were delighted and proceeded to kiss it." Natives were met with who showed a remarkable knowledge of Christianity derived solely from reading, and who strongly declared themselves inclined to receive the Bible as a revelation from Heaven.

And here, as in so many places already noticed, the Children of Israel were singularly drawn to the Scriptures. In 1837, £100 was granted, through the Auxiliary, to the

Rev. J. Samuel, a missionary to the Jews, to assist him in his distributions in India, Persia, and Arabia; and in 1838, 200 Hebrew Testaments were sent out. In 1841, "an uncommon demand" was observed, "chiefly from Jews resident in Persia and Arabia"; and in India, too, there were indications of an increased desire. "Every Saturday," wrote one correspondent, "my house was frequented by Beni-Israel anxious to obtain the Scriptures." "During the past year," wrote another, "the applications for copies of the Scriptures made to me by the Beni-Israel have been numerous. Very seldom indeed have I found them unwilling to pay the price fixed." Whether this was a mere coincidence or not, it is curious to remember that, according to a report from Prussia in 1840,[1] a very general expectation prevailed among the Jews that in the course of that year the Messiah would appear, and one learned Talmudist had declared that if He did not appear they were bound to believe He had already come, and that Jesus of Nazareth must have been He.

A few years later (1846-7) two special editions were printed by the Society for the use of the Jews—one a transcript, originally intended for the Calcutta press, of the four Gospels in Hebrew characters from Henry Martyn's Persian translation, the other a similar transcript of portions from the Arabic New Testament for distribution in Syria, Egypt, Yemen, and Mesopotamia, where, though Arabic was vernacular, it was seldom read or written by the Jews except in the guise of Hebrew.

Another sign of spiritual awakening was the inquiry for the Scriptures on the part of a new generation of Hindus and Parsis, whose object was to repel the claims of Christianity on themselves by invalidating its truth from the pages of the Bible. In 1845 a strong feeling, partly open hostility, partly affected contempt for the Word of God,

[1] See Chaps. xxiv. p. 12, xxxii. p. 207, xxxv. p. 268.

was manifested in Bombay. Attacks were issued from the native press, and one book was published in English, a volume of several hundred pages, consisting chiefly of extracts from infidel European authors. Increased activity was the most effectual rejoinder to opposition of this kind. At this time the aggregate distribution of the Bombay Auxiliary amounted to 150,250 volumes.

Against the antagonism of the native press it is pleasant to put such a picture as the following. Travelling in the Dharwar collectorate, a missionary from Hubli heard of a Lingyat *swami* who advised the people to cast away the *linga* they wore on their breasts and to believe in Christ. He sought out the man, and met him in a temple followed by many disciples. "You have, I see, many of our sacred books; you have read them. Do you believe what is written in them?" "Why should I keep them if I did not believe their contents?" replied the *swami;* then after some discourse, he said: "I believe that Jesus Christ is the Son of God, and that the Holy Trinity, God the Father, God the Son, and God the Holy Ghost, is the only true God; and though the people call me a madman I shall not give up this my conviction." The man, added the missionary, "had drawn his knowledge from tracts, but especially from the Scriptures."

The Marathi version of the Old Testament, in which a large share had been taken by the Rev. J. H. Dixon of the Church Missionary Society, was finished in 1846, and the expense of its publication was undertaken by the Committee. Editions of 1500 copies of the different books were printed in their proper order, and in 1853 the entire Bible was in type. A version of the New Testament in Gujarati, by the Rev. Messrs Clarkson and Flower, was also completed, and portions were committed to the press. A translation of the Gospel of St Luke in Kinika, the language of the tribes of the Wanika, on the Zanzibar Coast (whither

we have already followed the translator, the Rev. Dr Krapf of the Church Missionary Society), was printed by the Auxiliary in 1848. In 1851 the Auxiliary decided to issue an edition of the old Surat version of the Gujarati New Testament, with such changes as the Revs. Hormusji Pestonji and Dunjibhoy Nowroji, in union with the Rev. Dr Wilson, might find necessary.

Of one of these revisers, the Rev. Hormusji Pestonji, it is interesting to note that, seventeen years before, a copy of the Gospel of St Matthew in Gujarati had been put into his hands by a missionary. His father had read and re-read it, and "had occasionally recommended his mischievous sons to read especially the 5th, 6th, 7th, and a few other chapters." As time passed, his family began to suspect that the book, however good in itself, might destroy his faith in Parsiism and "prove the ruin and reproach of his father's house." A few years later he bought an English Bible and the four Gospels in Gujarati, and often read in both together — not for light from above, but solely for human knowledge; but a power beyond man's convinced him that "this was not the language of literature, but the matter and mode of divine instruction." Since that time, being first blessed, he had endeavoured to make the Bible a blessing to others.

To the general excellence of this very translation Bishop Carr bore witness at the anniversary meeting of the Society in the same year. In the early days of its publication, when it was being sharply criticised, he tested it with an intelligent young native, who was acquainted with English. The examination was very satisfactory, but the native, on comparing the text with the Authorised Version, stated that it was not perfect—many words were omitted. A long list of these was drawn up, and the Bishop discovered that they were simply the words which in the Authorised Version were printed in italics. The translators had worked

from the original language, and much that was in italics in the English was naturally omitted in the Gujarati.

Here, as we bring our survey to a close, it may be mentioned that a small polyglot edition of St Matthew, in English, Marathi, Gujarati, and Sanskrit, was issued by the Bombay Auxiliary in 1852. The system of sale was adopted in the course of the period, and met with increasing success in the later years. An attempt at colportage was made in 1846, but the results afforded small encouragement for its continuance. The aggregate distribution up to 1854 exceeded 190,000 volumes.

The Jubilee of the Society was celebrated by a public meeting, at which the Bishop (Dr Harding) preached, and £400 was raised in special contributions. The grant from the Jubilee Fund—about £3400—was expended in Jubilee editions (of 3000 and 5000 copies respectively) of the Gujarati and Marathi New Testaments, for which 1000 reams of paper and binding materials were provided, and 200 handsomely bound volumes for presentation as a Jubilee memorial to the principal Indian noblemen and functionaries in the service of the East India Company.

We left Ceylon in a prosperous condition—the Jaffna Branch busily occupied in the work of distribution; the Colombo Auxiliary engaged in completing the Pali version, pushing onward with the Siñhalese translation, and preparing for an edition of the Indo-Portuguese New Testament.

In 1835 the local conditions suggested that the Jaffna Branch should be placed on an enlarged and freer basis. There had been a considerable accession of missionaries from the United States, and new stations under the American Board of Missions had greatly extended the field of operations. The prevalence of Tamil in the north and north-west of the island, while Siñhalese was the vernacular of the

centre and south, pointed to an association with the Madras Auxiliary, and this course was recommended by the Committee. In 1836, however, Jaffna declared itself an independent Auxiliary—a designation which was to be regarded "not as implying the remission of funds to the parent Society, but the distribution of those bounties which that benevolent Society was organised to impart." The Committee accepted this Hibernian conception of an Auxiliary, and sent out 500 reams of paper, and 900 Bibles and Testaments in Malay and English—the first of many grants.

The first undertakings of the Jaffna Auxiliary were 5000 copies of a diglot version of St Luke in English and Tamil, an edition of the Psalms, and 10,000 copies each of the Acts and Proverbs, all in Tamil; Genesis, Exodus, Deuteronomy, and Joshua followed, and in 1839 there had issued from the press 90,000 volumes. Thirty thousand copies of portions, from Judges to Chronicles, were printed in the next year, and a committee was appointed for the revision of the Tamil text. These energetic efforts required liberal support, and as a remittance from the friends in America had been delayed, the Committee voted a grant of £800, which was supplemented in 1842 by another of £300, 500 reams, and 500 English Bibles and Testaments. In 1843 the numbers printed reached 125,250 copies.

Notwithstanding the terrible ravages of the cholera in 1845, the Auxiliary pursued its way, but of the revision committee of four only one—the Rev. P. Percival—was now left, and lest the progress of the version should be imperilled, it was earnestly requested that his entire services should be engaged until its completion. The Committee accordingly approached the Wesleyan Missionary Society, which readily assented to the arrangement, and Mr Percival visited Madras, where, as already mentioned, another revision committee was engaged on the same task. As the result of

many interviews and conferences, a combination of forces was agreed upon, and out of this happy co-operation proceeded the "Union" version. The Tamil Bible was completed and published in 1850—a single volume selling at 3s., in striking contrast with the six volumes of twenty-five years before, the price of which (16s.) absorbed "the full amount of two months' wages for an ordinary labourer." The work had no sooner left the press, however, than provision was made for yet another revision; and Mr Percival, on returning to Ceylon, took the opportunity of consulting nearly all the missionaries in the south of India as to the best means of obtaining a perfect text, and of securing promises of assistance.

In connection with the Tamil Scriptures it is interesting to recall an episode of the early days of translation. In 1847 the Rev. Samuel W. Flavel, for many years the devoted pastor of the Tamil Church at Bellary, died of cholera, on the 17th April. Some sixty years before, a child, who was not christened Samuel but named Shunkuru-lingam, was born at Quilon, on the coast of Travancore. His parents were of the cultivator caste, heathen in belief and practice, and the lad grew up in the darkness of the old idolatry. In his youth he left his home, and after many changes in a wandering life, entered the employment of a civil official under the Ceylon Government. On what strange accidents our lives turn! As Augustine lay weeping under the fig-tree in the garden, a child singing—singing perchance the refrain of some childish game—"Take up and read!" sent him to the scroll containing the Epistles of St Paul. No voice sang to Shunkuru-lingam, but under a tree in the forest he espied a small packet, forgotten, it is conjectured, by some camp-follower from Tranquebar, for it was in the days when the British avenged the treachery of the Adigar of Kandy, and took possession of the island. He opened it, and found a copy of the Gospels in Tamil; read with delight and wonder, and so was led to the knowledge and

love of the Redeemer. In due time he was called to devote himself to the ministry of the Gospel.

The same power was still working in the hearts of many. A girl who had studied for a little while at Nellore was prevented by her friends from going out to church or to the house of the missionary; but she had begged a copy of the Psalms from the school children, and it lay beside her rice mortar, ready to her hand; and so she satisfied her longing for the Word of Life. "On entering the miserable hovel," wrote a missionary, who had been called to a very poor low-caste woman, who was dangerously ill, and had asked to see him, "I noticed near the sick woman three or four portions of Scripture carefully suspended from the low roof. After conversing a few moments with the woman, I inquired if they had a New Testament. The husband went into another room and brought one carefully covered, but which bore the marks of frequent use. This woman had learned in mission schools, and now seemed to be in earnest in her search of salvation through Christ."

From the beginning of Jaffna as an Auxiliary £564 had been collected locally; from the parent Society there had been received £1500, 2970 reams of paper, and 1274 Bibles and 1000 New Testaments; from America £3350 and 350 Bibles and 700 New Testaments had been bestowed on the American Mission and the Auxiliary, while the latter had printed on an average 2,900,000 pages annually.

In 1836 the Colombo Auxiliary, which at that date had reached an aggregate distribution of 36,114 volumes, obtained authority to print (and afterwards was assisted with 500 reams for the purpose) an edition of 2500 Siñhalese Bibles and 5000 Testaments, to be done up in parts for the use of schools. In the following year paper was despatched—binding materials were granted later—for an edition of 2000 Bibles of the Cotta version, which was to be produced by

the C.M.S. missionaries at the expense of the Bible Society; and in 1844 the Committee consented to defray the expense (£200) of an edition of the New Testament. It was strongly felt on all sides, however, that one uniform Siñhalese version should be adopted; and as the chief difference between the Church missionaries and the Wesleyan brethren (who were responsible for the Colombo version) was a question as to the use of certain honorific forms of speech, an earnest attempt was made in 1846 to reconcile the views of the opposing parties. In spite of conferences and correspondence, conviction on each side was too strong to admit of compromise, and it was decided that both versions, to which the Society afforded impartial aid, should be maintained. Happily, in 1852, a kindly spirit of concession and good-will prevailed; disagreements were adjusted; and the secretary of the Church Mission was appointed joint-secretary of the Auxiliary. The principles of a uniform version were adopted, and in response to a pressing request of the Auxiliary for assistance in producing 8000 copies of the whole Bible in a translation so prepared, 3000 of the Pentateuch and Joshua, and an equal number of the Psalms and Proverbs, the Committee had much satisfaction in undertaking to provide £300 annually for three years, and in forwarding 1100 reams of paper, and materials for binding.

In 1849 arrangements were made for the printing of an edition of the Indo-Portuguese New Testament in England. The Gospel of St Matthew was issued in 1851, but the project was then committed to the Colombo Auxiliary. In the following year a committee of revision was appointed, and in 1853 an edition of 2000 copies was completed.

Active measures were taken for the celebration of the Society's Jubilee. Numerous sermons were preached in the Siñhalese district of the island, and a public meeting was held at Colombo, with the Governor, Sir George Anderson, in the chair. The result was the remittance

of £100 to the Jubilee Funds. In connection with the special Jubilee Fund, the Auxiliary asked for a grant to enable it to print 5000 copies of the New Testament and 3000 of the Bible for the purpose of carrying out Dr Duff's suggestion.

Jubilee meetings were also held at Jaffna, but as in the Tamil districts, both families and mission schools were well supplied with the Scriptures, the only application for assistance from the Jubilee Fund was one for 600 English Bibles with marginal references, to be distributed from the mission stations among the educated young men of the province.

The grants of the Society during this third period amounted to £99,498; to India £90,817; to Ceylon £8681. Of these aggregates, £54,370 was expended in India on native versions; £7314 on native versions in Ceylon.

Of the Scriptures in other than vernacular tongues 140,870 copies (69,563 Bibles, 71,307 Testaments) were distributed—5734 by correspondents, the rest through the Auxiliaries.

The report of the Calcutta Auxiliary for 1852 contained the following brief summary of the versions prepared for the benefit of India since the days of the apostolic Ziegenbalg, the first Protestant missionary in that vast field:—"At that time the Bible had not been translated into any language of India, and many years passed before the Tamil Bible of Fabricius and the Telugu Bible of Schultze were published. Then followed Dr Carey's Bengali Bible, his Marathi Bible, and his Oriya Bible; Hunter's Hindustani and Colebrooke's Persian Gospels; Henry Martyn's translations of the New Testament in Hindustani and in Persian; the other versions from Serampore, including the Sanskrit Bible; the labours of Dr Buchanan and Professor Lee with the Syriac Scriptures; Mr Thomason's commencement of the

Hindustani Bible; Mr Bowley's Hindi Bible; Archdeacon Robinson's Persian Pentateuch; the Malayalam Bible; the Telugu Scriptures prepared at Vizagapatam; the labours of Rhenius with the Tamil version; the Bombay translations of the Bible into Marathi and Gujarati; the Kanarese Bible completed at Bellary; the publication of the entire Hindustani Old Testament by Mr Schurman and Mr Hawkins; the labours of Dr Yates and Mr Wenger in a new version of the Sanskrit and of the Bengali Bible; Dr Glen's Persian Bible; the Burmese Scriptures and the Punjabi Scriptures prepared by the American missionaries; Dr Sutton's Oriya Bible; and all the various labours of other missionaries in preparing new editions of some of these works; and the translation of separate portions for minor tribes or nations, as the Nepali, Lepcha, Khasia, Scindi, and Cutchi."

In the 1853 report of the Jaffna Auxiliary the aggregate issues of all the Indian Auxiliaries during the half century were stated at about 2,000,000 copies, apportioned as follows:—

India

Calcutta .	851,105	(Serampore	200,000)
Agra . .	46,574		
Madras .	701,409		
Bombay	185,632		

Ceylon

Colombo	39,263	Jaffna	102,323

The period closed in gladness, thankfulness, and high hope. "Already the progress of the Gospel has been so wide and so rapid, that the founders of this society (the Calcutta Auxiliary), could they now view the aspect of Christian Missions, would, 'like men that dream,' doubt

the reality of the vision. And all around there are signs that soon there may be 'greater things than these.'"

It was an inspiring thought to live in, yet already, perchance, the grain had been sown for the making of the little cakes of flour and water which heralded the Mutiny.

CHAPTER XLIII

WITHIN THE GREAT WALL

We now enter upon the third period of the Society's operations in China—an eventful period, in which, if little was achieved among the Chinese within the empire, much was accomplished for their benefit, and which, after years of thwarted endeavours, of assiduous labours, of unrelinquished hopes, closed at last in a vision of the gates of the East thrown open to the progress of the Gospel among 300,000,000 of people.

The monopoly of the East India Company in Chinese waters came to an end on the 22nd April 1834; three days later the first tea-ships set sail for England; in July Lord Napier reached Canton as Chief Superintendent of British Commerce. The Chinese authorities took umbrage at the unceremonious character of his appointment, which was made with little consideration for their jealous and arrogant temper. Relations were still further strained by the imperial edict of 7th November, prohibiting all traffic in opium. The Opium War was looming in the near future.

Religious persecution broke out in August. The native Christians were beaten on the mouth, imprisoned, punished with confiscation of their possessions; one was put to death. They behaved with great constancy and firmness. Some escaped, but were obliged to wander about, beggared of the necessaries of life and almost of clothing. Leang-Afa the evangelist, who had been authorised by the Society to print large editions of portions of the Chinese Scriptures, fled

with his family to Malacca, where he found employment in connection with the Anglo-Chinese College. "I know," he wrote, "that all who preach the Gospel of our Lord Jesus Christ must suffer persecution, and although I cannot equal the patience of St Paul or of the holy Job, I desire to imitate those holy men of old, and to possess my soul in peace."

It will be remembered that the last communication from the Committee to Dr Morrison authorised the missionaries at Malacca to print yet another 5000 copies of the Chinese New Testament if he considered it necessary. In response to an appeal from the Rev. John Evans, who was now in charge, permission was given to issue new editions to the extent of 10,000 copies more. "We could easily dispose of 50,000," he wrote, "yes, 100,000, if we had them to distribute." He was full of hope, full of confidence; his one regret was that the labourers were so few—"twelve labourers to three hundred millions of human beings."

On the death of Dr Morrison, Mr Medhurst of Batavia was commissioned by the London Missionary Society to visit China for the purpose of ascertaining what openings existed for the introduction of missionaries, and of conferring with his colleagues. For some time he had been engaged on a new Chinese version of the Testament with the co-operation of Gützlaff, Dr Bridgman, and John R. Morrison, the son of the great pioneer. The work was finished in 1835, and for the next decade or more was the version most in favour in the East.

In 1836, notwithstanding the disturbed condition of affairs, Mr Medhurst and the Rev. E. Stevens, an American clergyman for some time stationed at Canton as Seamen's chaplain, made a voyage of exploration along the coast. Sailing on the 26th August on the American brig *Huron*, chartered for the purpose, they proceeded northward, traversed the Yellow Sea, and landed on the 11th September on the northern shore of the promontory of Shan-tung, where

they were met by the mandarins and forbidden to go further. With gentle persistence they continued their walk through the fields, distributing tracts, which were eagerly dispersed among the crowd that gathered about them; next day no one opposed them, and they wandered over the country for fifteen miles; during the ensuing fortnight they visited many of the inland villages, and left tracts and copies of the Scriptures in all directions, without interference or disapproval. Moving southward, and finding the people more open-hearted and friendly, they paused at Shanghai and at various places along the coast of the provinces of Che-Kiang and Fu-Kien, and returned to Canton after having dispersed about 6000 volumes of Scripture portions and 12,000 tracts. It seemed to them that books might be distributed to an indefinite extent along the sea-board provinces, but that it would be impossible to penetrate far into the interior of the country or to effect a residence in any place.

While the *Huron* was sailing into the north, Mr G. Tradescant Lay, who had already travelled in the Eastern Archipelago as naturalist on board H.M.S. *Blossom*, was coasting Java on his way to Macao as the Society's first agent to China. He was heartily welcomed on his arrival by Mr Morrison, Mr Gützlaff, and the other missionaries, and shortly afterwards he projected an extensive cruise, which was to include a visit to Japan. He set out with Mr Stevens and Leang-Afa, in a vessel chartered by Messrs Oliphant, King & Co., merchants of New York, whose Christian zeal led them to make this generous experiment; but unhappily the enterprise was checked and modified by many unforeseen difficulties. At Singapore the captain and Mr Stevens were stricken down by fever, to which the latter succumbed in a few days. In the interval Mr Lay went to Malacca, and obtained 9928 volumes of Bibles, Testaments, and single Gospels printed expressly for this expedition; and when

the voyage was resumed he was accompanied by the Rev. Mr Dickinson, an American, and the Rev. Mr Wolfe, a young missionary in failing health.

They ran along the southern coast of Borneo to Celebes, and spent some time at Macassar, where Mr Lay circulated many copies of the Scriptures, and rendered such medical help as was in his power to the crowds of sick and suffering who came to him day after day. They next touched at Ternate, the most beautiful of the Malaccas, and at Sanboangan, on the western coast of Mindanao. Here they laid in the grave their young companion, Mr Wolfe, who had died at sea. Doubling the northern promontories of Borneo, they arrived at the capital, a Malay Venice, a dozen miles or so from the mouth of the Bruni, built on piles across the river and along the banks, and gaily thronged with innumerable boats at high water. Here they found they could effect little in the way of distribution, and they returned to Singapore after an absence of about five months.

In 1837 Mr Lay founded an Auxiliary at Singapore with an affiliated Ladies' Association. In the following year connected societies were established at Penang and Malacca, and the Ladies' Association altered its designation so as to include the whole of the Straits Settlement. Considerable supplies in fifteen or sixteen languages were sent out to the Singapore Auxiliary, which contributed generously to the funds of the parent institution.

Mr Lay's health had been seriously affected, and he would have gladly taken advantage of the coasting voyage to the north of China which had been planned for him. Unhappily, the only available ships were more or less occupied with the opium traffic; and as he had been strictly enjoined to keep himself completely free from any connection, however remote, with the pernicious trade, the opportunities of realising the objects for which he had been commissioned were now so much diminished that the Committee decided not to extend

his engagement. He returned home accordingly at the close of his term of three years, bringing with him a store of information on the subject of versions and other matters relating to the Society's work. His experiences enabled him to contribute to a work on *The Claims of Japan and Malaysia upon Christendom*, a volume of notes on the voyage of the *Himmaleh* in the Malay Archipelago in 1837; and some years later, when he returned to China, he used all opportunities that offered of promoting the cause of the Society.

Before leaving the East he sent the Committee a small volume containing the Gospel of St John in Japanese, translated by Mr Gützlaff, who had acquired his knowledge of the language from a number of shipwrecked sailors. The whole episode is probably one of the few things which are unique in history. In November 1831, a coasting junk of 200 tons, bound for Yeddo with tribute for the Emperor and a cargo of rice, left the port of Toba, in the principality of Sima, about a couple of hundred miles to the south-west of the capital. It was caught in a gale, dismasted, blown into the trackless expanses of the Pacific. Built so slenderly of fir as scarcely to be seaworthy—for by this device the Japanese Government hoped to deter their sailors from venturing to foreign countries—the frail vessel escaped foundering as if by miracle. For fourteen months it drifted at the caprice of wind and current. The crew subsisted on the rice and the fish they caught. Eleven died of scurvy, and the surviving three—"Lucky Rock," aged twenty-eight, "Lasting Happiness," fifteen, and "Happy Sound," fourteen—were nearly helpless when the junk was cast upon the Oregon coast, near the Columbia River. The wreck was plundered by the Indians, who kept the three as prisoners until the factor of the Hudson's Bay Company obtained their release, and took measures for their being returned

to their homes. They reached England by way of the Sandwich Islands and Cape Horn; were shipped out to the care of the Superintendent of British trade in China; and in December 1835 landed at Macao, where Mr Gützlaff took charge of them, and set himself to the task of acquiring their language and preparing a version of the New Testament.

Some years earlier Mr Medhurst had applied himself to Japanese, made copies of the dictionaries and other books accessible to him; but so far no translation had been produced. Gützlaff's Gospel of St John was printed at Singapore about 1839; other portions were completed in MS., and in 1850 the Committee voted £40 in aid of "the pioneer version"; but the circumstances in which it was undertaken precluded the accuracy and literary grace essential to a successful translation, and with the exception of the Acts and the Epistles of St John, nothing more was printed. In 1849 a copy of a version of St Luke and the Acts by Dr Bettelheim, of the Loochoo Naval Station, was submitted to the Society, but no steps were taken by the Committee for its publication. Thirty years were to elapse before a complete New Testament in Japanese left the press.

How little the Japanese were prepared to receive the Gospel in the thirties may be gathered from the sequel to the story of the junk. In 1837 Gützlaff attempted to restore the shipwrecked men to their native country. At Yeddo the forts opened fire as soon as the unarmed ship *Morrison* entered the bay. A missive was sent to the Governor declaring the purpose of the visit, but the only reply came from the guns at daybreak. Kagosima was next tried. Two of the castaways were landed; the mandarins seemed touched by the story of their preservation; boatloads of water were sent off to the ship, and a statement of the case was forwarded to the Prince of Satsuma. At the end of

three days' waiting the Japanese were refused permission to return to their homes, the *Morrison* was requested to leave, the ominous striped cloth was lowered, and the forts began to fire.[1] After an absence of five years, the luckless "Lucky Rock," who had left a wife and family, "Lasting Happiness," and "Happy Sound" had no resource but to return to Macao with their benefactor.

The depôt under the charge of the missionaries, Mr Evans and Mr Dyer, at Malacca, was in the meantime a focus of energetic action. The system of colportage had been adopted, and six native Christians who had been educated at the College were preaching and circulating the Scriptures among the Chinese colonies several days' journey into the interior of the Peninsula, whither, if a European had ventured, it would have been at the risk of his life from sunstroke, rain, and jungle fever.

The incidents of the Opium War seriously interfered with operations during the three years 1840-1842. Mr Dyer returned to England on furlough; in his absence Mr Evans died at Malacca; and though the Singapore Auxiliary succeeded in distributing several thousand volumes in Chinese, Malay, Javanese, and Tamil as opportunity occurred, in China itself further progress was suspended by the movements of the great armament arrayed along its shores.

The peace brought with it prospects of success such as men had prayed for, but could never have expected. By the Treaty of Nankin, five ports were opened — to Christianity, it seemed, not less than to commerce; and the cession of Hong-Kong furnished a station which in a few years became the chief centre of religious activity in the Far East. The stock of Chinese Scriptures at Canton and Malacca was placed at the disposal of the missionaries of the London Missionary Society, who were authorised to

[1] Davis, *The Chinese*, vol. iv. p. 20.

print such editions of the Morrison version as they considered necessary, and special subscriptions began to flow in for the benefit of the vast empire, which now appeared to be on the eve of a new birth.

Unexpectedly enough, the first cause of delay originated with the missionaries. So strongly did they feel the necessity for a complete revision of the Chinese Scriptures in the light of a more intimate knowledge of the language, that they were indisposed to take an active part in distribution until that object had been accomplished. They met in conference at Hong-Kong in August and September 1843, and arranged a plan for the execution of their design. The work was divided among local committees at the five stations; the portions as they were completed at each station were to be sent for revision to the other four; and the whole was to be submitted for final decision to a general committee of delegates elected by the local committees. At the outset two crucial points—the translation of the word *βαπτίζω* and the Chinese rendering of the name of God—were referred to divisional committees, who reported that, as the chief object of the undertaking was that the revision should go forth to the world, "not as the work of one party or of the other, but as the result of the combined efforts of the whole," each station should provisionally use the word it preferred for the holy name, leaving the ultimate decision for the general committee; and that if at the close any difficulty still existed in regard to *βαπτίζω*, each section of the Church should be at liberty to recommend for publication separate editions of the same version, differing only in the rendering of that term.

In its solicitude to facilitate the speedy completion of the undertaking, the Society intimated its readiness to discharge the entire expense of the missionaries if their whole time were given to the task, the expense of their meeting in conference, the expense of printing portions of

the New Testament the moment they were ready for the press, the expense of sending out a printer for these editions, and of defraying all his costs for the time he was engaged in the work. By the beginning of 1847 the larger part of the New Testament was finished by the local committees; and in June the Delegates—Bishop Boone, of the American Episcopal Mission, the Rev. Dr Medhurst, of the London Missionary Society, both of Shanghai, the Rev. W. Lowrie, of the American Presbyterian Mission, Ningpo, the Rev. J. Stronach, of the London Missionary Society, Amoy, and the Rev. Dr Bridgman, of the American Board of Foreign Missions, Canton—assembled for their first meeting.[1]

One memorable event, however, had taken place in the interval, and must be recorded before we proceed further. On the 28th December 1844, Tao-Kwang, the three hundred and fifth Chinese Emperor, affixed "the vermilion reply" of approval to "a respectful memorial" in which Keying Elepoo, the Imperial Commissioner and Governor-General of Kwang-tung and Kwang-si, prayed that "all natives and foreigners, without distinction," might be free to teach and adopt "the religion of the Lord of Heaven professed by all the nations of the West." The Roman Catholics sought to have the privilege limited to their communion, but this ill-advised attempt merely led to a second proclamation, in which all forms of Christianity were set on an equal footing.

Although the religious freedom of foreigners was expressly restricted to the confines of the Treaty Ports, instances occurred both at Amoy and Shanghai of missionaries being allowed to go a considerable distance inland. These signs of toleration and accessibility to new influences were not lost on the Committee at home, and after conferring

[1] Shortly after the work began Mr Lowrie was drowned, and his place was taken by the Rev. W. C. Milne, the son of Morrison's colleague. Morrison's own son, the Hon. John Robert Morrison, a member of H.M. Council at Hong-Kong, who was to have taken part in the revision, died suddenly on the 29th August 1843.

with the London Missionary Society, they voted £1000 to that society to enable them to send out a cylinder press to Shanghai, and to cover other expenses connected with the printing of the Chinese version.

The work of the Delegates was retarded by one of the difficulties foreseen during the preliminary meetings in 1843. All parties were at one regarding the transcript of the incommunicable name, Jehovah; but as to the right rendering of the Hebrew *Elohim* and the Greek *Theos*, the selection of a generic term which should indicate both the Creator of the heavens and the earth, and the god which the idolater fashions from the same ash-tree with which he kindles his fire and roasteth his roast, no power of argument availed to produce unanimity. In the main, the cleavage of opinion lay between *Shin* and *Shang-ti*. Morrison had adopted the former, but his successors, and even his son, strongly inclined to the latter, while some of the American missionaries who first used *Shang-ti* had afterwards exchanged it for *Shin*. The attention of the Society's Editorial Committee was drawn to the published views of Bishop Boone and Dr Medhurst, but after taking counsel with several friends of the London Missionary Society, they ventured no farther than to express, with some diffidence, an opinion of the unfitness of the word *Shin*. Since Jacob wrestled till the breaking of the day at the ford at Jabbok, surely men had not often uttered with such earnestness the petition, "Tell me, I pray thee, thy name." Yet, when the task of revision was finished in July 1850, the controversy still continued, and the word *God* was represented by a blank in the Delegates' New Testament.

On the initiative of the Church Missionary Society another effort was made to adjust the differences regarding the disputed terms, and so obviate the need of varied editions of the same text, but the experiment failed. The managers of the American Bible Society intimated their unanimous

resolution to recommend the use of *Shin*. The London Missionary Society, the Bishop of Victoria (Dr George Smith), and most of the missionaries of the Church Missionary Society, adopted *Shang-ti*, the term employed in Gützlaff's version. So far as the final stage of the undertaking is concerned, the Delegates' Version was the work of the English missionaries, Medhurst, Stronach, and Milne. "Bishop Boone never attended a meeting of the Delegates after the first chapter of St Matthew's Gospel was finished; Dr Bridgman never made a suggestion which his colleagues could accept; and when the version was finished he repudiated all responsibility for it."

Editions of 5000 copies were printed by the Corresponding Committee established at Shanghai and the L.M.S. missionaries at Hong-Kong, to each of whom a grant of £250 was voted; and the version was in circulation in 1852.

In the same year the revision of the Old Testament by Medhurst, Stronach, and Milne was finished. It had been included in the original project, but the irreconcilable differences which divided the members of the general committee ended in the secession of the American Delegates, Drs Bridgman and Culbertson; and each party produced its independent translation. In strict accuracy the designation, *The Delegates' Version*, applied to the New Testament alone, but as the British version of the Old Testament was uniform in style and was the work of the same translators, the title was naturally extended to the whole Bible. No settlement had been devised as to the equivalents for "God" and "Spirit," but otherwise the great work had been brought as near to perfection as human piety and learning could attain. A grant of £1300 was voted to the London Missionary Society—£800 towards the expenses incurred by the missionaries, and £500 for the printing of an edition —and the Old Testament left the press at Shanghai in 1855.

We must now revert to earlier years and take into our survey other indications of the Society's activity in these regions of the remote East. We have already seen in the account of Africa the singular interweaving of circumstances which conduced to the completion of the Dyak version of the New Testament. In 1835 the Rhenish missionaries had settled at Pulopetak on the south-east side of Borneo, and begun their work among the wild tribes of the Dyaks, "whom nothing could rouse from their abject idleness but their hideous devil-festivals, the accompaniments of which were the most shameless indecency, the most horrible cruelty, and bloody human sacrifices." The eagerness to possess human heads—for it was a poor house that was not garnished with heads; no hero danced at the feast without those trophies dangling at his sides; without the gift of a head no maiden was ever wooed—sent them far and wide on expeditions of rapine and murder. In 1848, when the New Testament reached Pulopetak, human sacrifice had not ceased even within the range of missionary influence; in the interior it was an everyday occurrence. But the mission had four hundred scholars under instruction, and fifty native teachers were carrying the Gospel to their barbarous fellow-countrymen. Three or four years later, at Pulopetak alone the scholars numbered a thousand; and there were three other stations on the inland waterways towards the mountains. A desire had been awakened for the *Dabar Mahatara*, the Word of God, and 1200 copies had been distributed. Wrapped in leaves and secured in little boxes, the books accompanied the natives as they paddled about in their hollow trees on the broad rivers; if the *arut* capsized, they caught the box, swam ashore, opened it, and jumped for joy when they found the water had not run through the leaves. In the evening, as one passed the villages on the river banks one heard the voices of the readers ringing across a quarter of a mile of water,

for often as many as a hundred people dwelt in each of the long bamboo houses reared on piles, and the Word of God was read in a loud recitative, so that every inmate might hear — a fortunate practice for the girls and women, who never attended the meetings of men. As the half century drew to a close the number of scholars increased to 1500, twenty-five adult candidates were under instruction for baptism, and a second edition of the Testament was required to meet the needs of the stations. Some time previously Mr Hardeland, restored to health by his sojourn in Africa, had returned to Borneo, and was using his opportunities to distribute the Scriptures in Malay, Dutch, and German.

On the north-west side of the island English missionaries had taken advantage of the protection of Rajah Brooke to establish themselves in Sarawak. On leaving England they were furnished with Bibles and Testaments in Malay, Arabic, and Dutch; but as they found in their neighbourhood a considerable Chinese population, the Committee sent out a supply of Chinese Testaments and Portions for their use.

To satisfy immediate requirements, while the Delegates were proceeding with their version, separate Gospels and Epistles, to the number of 17,000 copies, were reprinted by the missionaries at Shanghai in 1848, from the last edition of the New Testament. A native colporteur travelled with them as far as Hung-chau, a large and populous district 150 miles inland, encountered no obstruction, and was greatly encouraged by the willingness of the people to receive single portions of the Word of God. As the experiment pointed to the existence of an inviting field from which foreigners were excluded, but which might be freely and effectually worked by native assistants, the Committee voted £300 in aid of the circulation of such portions of the revised version as had left the press.

In another direction the Society gave proof of their solicitude to avail themselves of every chance of spreading

the Scriptures in the forbidden Empire. At Shanghai a body of converted Chinese, known as the Christian Union, were labouring under the direction of Dr Gützlaff. Many of their number travelled far into the depths of the country, whither no stranger could hope to penetrate. In 1847 the Committee voted them the sum of £100, which sufficed to furnish them with 4000 New Testaments, 100 Old Testaments, and 600 copies of the Book of Psalms. The account of the distribution of these volumes showed that they had been dispersed in fifteen of the eighteen provinces of the colossal empire—in Chih-li in the north, in Kan-su on the borders of Tartary, in Sze-chuen on the borders of Tibet, in Yun-nan on the borders of Burma. In the next two years five other grants of £100 each were voted to the Union for the purchase and distribution of Gützlaff's New Testament; and 200 copies of the Mongolian and Manchu Scriptures were added to their stock.

The version employed by the Christian Union consisted of the Old Testament translated by Gützlaff, assisted by Medhurst, and the New Testament (of which Medhurst was the principal translator) repeatedly revised and improved by Gützlaff. Among scholars this version, and especially the New Testament, stood in such high repute—so vast, too, was the extent of territory to be covered—that although the Delegates had almost completed their revision, the Committee decided to assign to Dr Gützlaff and the Basel missionaries a grant of £250.

These money votes, not inconsiderable in themselves, greatly exceeded their face value, for the expense of producing the Scriptures in Chinese had been so much reduced that the New Testament could now be issued at the cost of about 3½d. a copy.

In 1851 a supply of Manchu New Testaments and the Society's fount of Manchu type—probably the very fount that Borrow picked out from the litter in which the disastrous

Neva flood of 1824 left it—were shipped out to the Corresponding Committee at Shanghai, so that an experiment might be made with diglot portions of Manchu and Chinese. Some hundreds of Stallybrass's Mongolian Bibles and Testaments were also despatched to the missionaries of the London Missionary Society, who had opportunities of circulating them among the population of the northern provinces. In 1852 a new Malay version of the New Testament in Roman type, which had been in progress for a number of years at Singapore, and for which a grant of £200 and 200 reams of paper had been voted in 1847, was completed at press by the Rev. B. P. Keasberry; and copies were promptly transmitted to the mission stations at Sarawak and Banjarmassin in Borneo, to Batavia in Java and a station newly established eight miles away at Campong, to the settlements in the Straits, and to Bencoolen in Sumatra.

At this point it may be mentioned that a Javanese version of the New Testament (in aid of which the Society contributed £500) was printed by the Netherlands Bible Society in 1831, and a translation of the Old Testament was in progress.

As the half century approached its termination, yet another version — the Mandarin Colloquial, designed to meet the wants of the less educated classes—was in course of preparation by Dr Medhurst and Mr Stronach; and 23,000 volumes, Portions, or complete Testaments, had been consigned for distribution not only within the confines of the Empire, but among the Chinese in Calcutta, in Australia, in California.

During the whole period, the direct grants of the Society to China, and the adjoining stations and settlements, amounted to £8881, of which £830 covered the expense of the Scriptures distributed by individual correspondents and missionaries; £1125 was voted to the Corresponding Committee at Shanghai; £2972 to the missionaries of the

London Missionary Society engaged in the preparation and production of the Chinese Scriptures; £1085 to the Christian Union and Dr Gützlaff; £1362 to Penang; and £864 to Singapore. In 1838, and again in 1853, grants amounting to 1050 Bibles and 100 Testaments in Spanish (£389) were voted for distribution in Manilla—the only hint we receive, so far, of the Philippines.

During the Jubilee Year the thoughts of thousands in this country were turned to the vast heathen empire in the far East; the prayers of thousands were offered up in the cause of the Bible. It was a spirit-stirring, an eventful time. China was in the throes of an internecine struggle, on the issue of which depended the future of the ancestral religion, no less than the fate of the dynasty.

The Emperor Taou-Kwang had, as we have seen, grown liberal and tolerant after the great war; but on his death in February 1850, his successor, Heen-Fung, a rash and narrow-minded voluptuary, at once reverted to the evils which his father had reformed. Many of the provinces were seething under oppression, for which no redress could be obtained. In August an insurrection broke out in Kwang-se. Under the title Teentih (Heavenly Virtue), the insurgents proclaimed a youth supposed to be the lineal descendant of the last Emperor of the Ming Dynasty, and the rebellion spread to Hoo-pih and Hoo-nan. For a while indeed it seemed as though the disorganised hordes would be crushed by the imperial forces, but at the critical moment a born leader appeared in Kwang-se in the person of Hung Sew-tseuen. Energetic, an enthusiast, a visionary, a convert—or, if not a convinced Christian, at least familiar with the Scriptures and the principles of Christianity—he put himself at the head of the insurgent hosts, swept northward into Hoo-nan and Hoo-pih, captured Woo-chang at the confluence of the Han and the Yang-tse Keang, moved down the river, and in 1852 entered Nankin, and proclaimed himself Teen-

Wang (Heavenly King), first Emperor of the Tai-pings (the Princes of Peace). As to what other lengths Oriental hyperbole carried him, rumour has many things to add—"The True Lord of China"; "Monarch of all beneath the Sky"; "Restorer of the worship of Shang-ti, the True God"; "Second Son of God"; "Younger Brother of Christ Jesus."

A capable, intrepid, aspiring man, this Teen-Wang; with a subtle brain in unstable equilibrium; religious in a confused, fiery fashion; and as sincere as a man compact of such elements may be. As far back as 1834 he was one of those who received Leang-Afa's tracts and leaflets regarding the good tidings of the Scriptures. Three years later, lying ill of fever, he felt himself lifted into heaven, and saw in the spirit "many things that confirmed the new doctrines which had occupied my thoughts." In 1846 he resided in Canton that he might obtain further instruction from Mr Roberts, the American missionary.

After he had established his power at Nankin he published several portions of the Bible from Gützlaff's version. Genesis, Exodus, Numbers, St Matthew appeared before December 1853—evidently instalments of the entire Bible. The books were emblazoned with the imperial arms, and bore on the title-page the legend, "A New Edition issued by the Heavenly Dynasty of Tai-ping, in the third year of his reign." They were meant to be among the text-books for the examinations of the future Literati.[1] He wrote tracts or brief treatises, some of which breathed a naive broad-minded benevolence: "God over all cherishes and nourishes

[1] In the Bible House may be seen a rubbing of the stone at the entrance to the palace of the "Shield King," in Nankin, which was destroyed by the Imperial troops at the capture of the city in July 1864. Prominence is given to the Chinese equivalent for "Happiness" or "Blessed," the form of greeting used outside some Chinese houses. Over this are inscribed in smaller characters the eight Beatitudes, and this is the only instance in which the Christian Beatitudes are known to have been publicly adopted.

distant people; God over all nourishes the Chinese people too; and although under heaven there may be a great many men, yet they are all one brotherhood." In the matter of idolatry, however, he was stern and radical. Wherever his armies passed, the temples of the ancient worship were demolished, the false gods were cast to the bats and the moles. Off Silver Island the men on board H.M.S. *Hermes* saw one of the mighty rivers of China sweeping down the *débris* of her secular idols, and the sea-birds perching on the colossal Buddhas as they floated out to the great deep.

Even at that time, however, the missionaries, who thought the movement "big with hope for China," noted the manifest indications of two parties in this powerful politico-religious upheaval—one of persons who sincerely wished to make Christianity their first object; the other of ambitious schemers who made use of Christianity to further their political designs. The latter were in the majority, and doubtless it was due to their influence that the subsequent issues of the Scriptures were falsified and corrupted.

The sequel is too familiar to require re-telling in these pages. To the average Englishman, indeed, the Taiping rebellion means little more than the rush of the Ever-Victorious Army and the mystic figure of Chinese Gordon with his "enchanted" rattan. The early years in which it seemed possible that China might have a Christian emperor on the throne, the year in particular in which Christian England raised the Chinese Million New Testament Fund, have passed out of remembrance. To that stirring incident in the history of the Society we shall give attention in a later chapter.

CHAPTER XLIV

COLONISTS AND MAORIS

We pass on to Australia.

In 1835 it was still the day of small and precarious beginnings. In that and the five preceding years immigration from home had been, on the average, at the rate of 2546 annually. Perth, Freemantle, and Guildford were founded in 1830, but even in 1842 the whites in the whole of Western Australia were computed at considerably less than 4000. In 1836 a penny poll tax at Port Philip (Australia Felix, and afterwards Victoria) would have realised about 30s.; and in the same year the entire population of New South Wales was returned at 77,096. It is pleasant and interesting to watch the cause of the Society growing with the growth of the young colonies, and to see the Auxiliaries flourishing with their prosperity.

Up to 1835 the New South Wales Auxiliary (Sydney), founded in 1817, had issued 8103 Bibles and Testaments. In that year the Paramatta Association was revived, an Auxiliary was formed at Liverpool, and a depôt opened in the Macquarie River district. In 1840 a Ladies' Association began operations in Sydney itself, then a city of about 29,000 inhabitants; measures were set on foot for the organisation of Associations in various county towns; and the circulation had increased to 11,715 copies. Four years later the subject of education engrossed the attention of the Legislature and of the colonists generally. "All Government support," the Wesleyan Society represented to

the Committee at home, "is being withdrawn from those schools in which the whole Bible is read, and the 'Irish system' is being forced upon the people. Under these circumstances we are more than ever anxious to maintain our Sabbath schools in a state of efficiency, and in order thereto are induced to"—request a supply of Bibles and Testaments. As a matter of fact, a Select Committee, under the chairmanship of Robert Lowe (Lord Sherbrooke), at that time a barrister in Sydney, had reported strongly in favour of the National system, and the Legislative Council decided to adopt it. That vote, however, was arbitrarily set aside by the Governor, Sir George Gipps—in deference, it is stated, to the wishes of Bishop Broughton—and the Denominational system accordingly continued.[1] To meet the needs of the schools 2000 copies were sent out to the Sydney Auxiliary, and were distributed among the different denominations. In 1849, 2000 more were despatched, together with a small grant in various languages for the use of the ships visiting the port.

1851 marks the turning of a new page in the history of Australia. Gold was discovered on the 12th of February; and the fact that the discoverer, Edward H. Hargraves, went out in the gold-rush to California, and there conned the secret of the rocks and strata of his own districts on the Macquarie and Turon rivers, is a curious illustration of how often it is only at the ends of the earth that we can recognise the treasure we ignored at home. The discovery was announced at Sydney on the 6th May, and by the beginning of June adventurers were arriving at the mines at the rate of 500 a week. Popular excitement was intensified by the news that two black shepherds had found a hundredweight nugget (106 lbs.) embedded in a block of quartz. In October there were from 12,000 to 15,000 persons on the Turon and its tributaries.

[1] Dunmore Lang, *An Historical and Statistical Account of New South Wales*, vol. ii, p. 360.

"Our gold discoveries go on increasing," wrote the secretary of the Sydney Auxiliary, "several new auriferous localities having been lately brought to light. The precious metal comes into Sydney at the rate of from £20,000 to £25,000 a week, and it is expected that the vessel by which this letter goes will take home about £100,000 worth. There are 15,000 people at the mines living in tents and bark huts, in very primitive style, the majority having no fear of God before their eyes. . . . We are about to send an agent among them to sell Bibles and Testaments, as it is now very evident that gold-digging must go on for many years to come."

Gold-seeking is not an angelic occupation, but as in California there were many of "the best of men, Bible men," so here on the Turon. Indeed, what was most striking in these mining camps was not the lurid godlessness of the swarming desperadoes of the world, but the remarkable display of seemliness, order, and Christian upbringing. Sunday trading went on, it is true, but there was no gold-digging or cradle-rocking. At Sofala, Ophir, Araluen, preaching stations were established, and large congregations assembled. Standing under a tree, which threw a scanty shade upon the face of the hill, the Rev. Dr Lang addressed about 3000 people at Sofala on a Sunday in October. Sitting "on the green grass" in a bow, or standing on the declivity of the hill, they listened with the deepest attention till the close. "The whole scene naturally suggested to the mind the sermons that were delivered to thousands of hearers on the shores of the Sea of Galilee by the divine Teacher Himself; while the numerous white tents in view, on hill and in valley, afforded no unapt representation of the ancient Feast of Tabernacles."[1]

[1] Dunmore Lang, *An Historical and Statistical Account of New South Wales*, vol. ii. p. 345.

Incidentally we obtain a glimpse of the lonely character of these regions before the cry of gold had invaded the pastoral solitude. A Commissioner on a prospecting tour among the Australian Alps spent one of the last Sundays of 1851 encamped in the mountains, in the company of two shepherds, one of whom had not seen a minister of the Gospel for eleven, and the other not for eighteen years. Here, truly, if anywhere, there was need for the colporteur.

Nearly 10,000 volumes of the Scriptures were ordered in that year from Earl Street. In 1852, 11,367 were considered necessary; the special fund for colportage among the settlers in the Bush was applied to the gold-fields, where the agent had met with a success far beyond the expectations of the Auxiliary; the sales increased threefold. The total distribution now stood at 27,866. An offer of £100 from the Committee towards the expense of extending the colportage system throughout the colony was readily accepted by the Auxiliary, and in 1853 five colporteurs were at work. The Chinese had of course made their appearance, both in the ports and at the diggings. Most of them were able to read, and they received the Scriptures in their own language with pleasure, "very often expressing their delight by clapping their hands and shouting in accents of great joy." For these the Committee made a grant of 500 Chinese Testaments.

During this period the Society's grants to the New South Wales Auxiliary amounted to £1450, or 4577 Bibles and 7857 Testaments,—in all, 12,434 volumes of the Scriptures. The remittances from the Auxiliary amounted to £4275, of which £1541 were free contributions, and £2734 was on purchase account.

With Van Diemen's Land, too, it was still early morning. Even in 1838 the population of the island did not attain 46,000, but the Bible cause flourished in a remark-

able manner. In 1835 the Cornwall Auxiliary was joined by the Association at Norfolk Plains, and in the year following a Ladies' Association was formed at Hobart Town. Nearly every house was visited; and, curious to note, most families were found to be supplied with the Scriptures. "As our population increases," wrote the secretary of the Association a little later, "our demands for the Bible increase. Our Sabbath days, for quietness and decorum, equal those of any town in England." The increase in the number of the schools had produced a marked effect, and in several instances the children had "become instruments in the hand of God for the religious instruction of their parents."

This was in the days of the governorship of Sir John Franklin, who had long been a friend of the Society. He was appointed in 1836, and had taken out with him 50 Bibles and 200 Testaments for the use of the convicts of the settlement. During his rule Victoria was founded by settlers from Tasmania; and after the abolition of transportation to New South Wales in 1840, convicts from every part of the Empire were drafted into the island. Upon many of these unhappy beings the Bible exercised a beneficent influence. On the farms, the secretary of the Norfolk Plains Association informed the Committee, where the prisoner population were wont to spend their evenings in idleness or crime, and where the Sundays had been given up to riotous amusements, numbers now met to hear the Word of God read by one of their fellows,—"perhaps the only one among them able to read"; and even for the desperate felons of the chain-gang at Perth a school had been formed, "the teachers some of their own class, and the school-book the Bible."

On several occasions—the last occurring in the closing year of his governorship — Sir John presided at the anniversary meeting of the Hobart Town Auxiliary. These

incidents were remembered long afterwards, and especially by those who saw the ships—the *Erebus* and *Terror*—of Sir James C. Ross's Antarctic Expedition when they called at the island. How sincerely the Lieut.-Governor was esteemed and how warmly regarded was manifested a few years later, when the colonists presented to Lady Franklin "the Tasmanian tribute" of £1700 in aid of the protracted and fruitless search for the "heroic sailor-soul" in the icy seas of the north.[1]

Reference has already been made to the grants of Bibles and Testaments for the use of convicts. Among the most considerable were those placed at the disposal of Dr Colin Arrott Browning,[2] surgeon in the Royal Navy, who was appointed to his first penal ship as Surgeon-Superintendent in 1831. Inspired with a deep compassion for fallen humanity, and with an illimitable faith in the power of the Gospel, he regarded his convicts as "prisoners of hope," who were to be redeemed by humane discipline and the reading of the Word of Life. His "grand object" was that, without a single exception, the whole of the people committed to his charge should be able to read before the end of the voyage, and should each one leave the ship with the Bible in his possession. Twice daily, morning and evening, thrice on Sundays, Tuesdays, and Fridays, all assembled "for Scriptural instruction and the social worship of God." Flogging had been completely discarded; the 232 sets of irons, which had been put on board for the better control of the prisoners, were left to rust in the hold. "On no occasion," wrote the doctor to the Committee in 1846 regarding the *Theresa*, "was a prisoner placed under the care of a sentry." It was on board this vessel that 156

[1] At the Society's anniversary meeting in 1850, Dr Archer, the minister of the United Presbyterian congregation at the old meeting-house in Oxendon Street, Haymarket, made affecting reference to Sir John's fate and to Lady Franklin's devoted efforts.

[2] He made six voyages to Tasmania, Norfolk Island, etc., and published the results of his system in *The Convict Ship* (1840) and *England's Exiles* (1842).

out of 220 convicts exhibited tokens of a touched heart and a changed life. In the following year he transmitted to the Committee the sum of £8, 8s. spontaneously subscribed by the exiles on another ship as a thank-offering to the Society "for the copies of the sacred Scriptures with which you so generously supplied them."

Between 1841 and 1846 no fewer than 23,846 convicts were poured into the settlements of Tasmania, and in March 1847 the total prisoner population was 30,846. Dr Browning's bold and successful methods were supplemented, as far as opportunity offered, by the Cornwall Auxiliary, who stirred up the local Associations, and employed hawkers to carry the Scriptures into the rural districts, where the visits of the preacher and the occasions of serious counsel were rare. A little later the Auxiliary at Hobart Town also employed a colporteur ; and then came the eager exodus for gold, which for a time affected the operations of the Society in Tasmania. At the Jubilee, nevertheless, £102 was presented from Hobart Town ; and it was reported that in some instances those who had prospered at the gold-fields had enlarged their liberality to the Bible cause and other forms of Christian usefulness.

The Society's grants to the colony during this period —5273 Bibles and 4753 Testaments, in all 10,026 volumes of the Scriptures—represented £1904. On their part the Tasmanians contributed £6936 — Hobart Town £4454 (£1852 free, £2602 on purchase account), Cornwall £2482 (£1060 free, £1422 purchase).

The first mention of Victoria in the Society's reports appears in 1839. It was then a province of New South Wales and was still spoken of as Port Philip, or Australia Felix, a name associated with the pastoral days of the Tasmanian settlers. Now it received a new name and a Lieut.-Governor (under Sir George Gipps), but the use

of "Australia Felix" lingered till 1851, when the province was declared an independent colony. When Mr C. J. Latrobe went out to his appointment in 1839 he took with him a grant of 100 Bibles and 300 Testaments for the benefit of the population, which was stated to be "about 2000, with every prospect of a rapid increase." In 1840 an Auxiliary was formed at Melbourne under his presidency, and in announcing the event, the secretary reported that the population of Melbourne was now "somewhere about 5000, and in the province of Australia Felix there cannot be fewer than ten or twelve thousand inhabitants." In 1846 the number had grown to 32,879.

The Geelong Auxiliary was established in 1847, and in the same year Dr Perry, an old friend of the cause, was nominated first Bishop of Melbourne. He accepted the position of Vice-President of the Society, and shortly after his arrival became president of the Auxiliary of his cathedral city.

Melbourne entered actively into the work of distribution; depôts were formed in various districts, and a colporteur, who received much kindness and encouragement on his extended tours, was engaged to travel among the Bush population. Depôts for these scattered settlers were also opened by the Geelong Auxiliary, whose activity met with much appreciation.

Early in 1851, after Hargraves' discovery on the Turon, a reward of £200 offered for the localization of gold in Victoria resulted in the opening of the Ballarat field in August. The immediate rush to the diggings, which were at once richer and more easily accessible, was beyond comparison greater than it had ever been in New South Wales. Here, too, it was evident that, however mixed might be the character of so large a concourse of men from every quarter, the hard-working and God-fearing Christian was by no means unrepresented. "One of our agents at

the Mount Alexander gold-field," wrote the secretary of the Melbourne Auxiliary, "estimates his monthly average at 300 copies; and these are nothing among the 50,000 likely soon to be assembled there." Indeed in April 1852, the President of the Melbourne Chamber of Commerce estimated the concourse at the Victoria mines at that figure, and the yield at about £100,000 a week. Up to October 1852, it is stated, 105 tons 10 cwt. of the precious metal were "won" at Ballarat and Mount Alexander, and the gold exported to England exceeded £8,863,000.

Few incidents in the history of the world strike the sense of wonder and surmise with a more awakening stimulus than this simultaneous discovery of gold in the remote west and the remote east of the planet. Was it pre-arranged, in the scheme of the divine purposes, for the sudden dispersion of the white race to the furthest ends of the earth? And was it a providential dispensation, or merely a coincidence, that, both in the east and in the west, the Bible agent and the colporteur were at once strangely suggestive and familiar figures among the tents and bark huts of the gold-seekers?

The Victoria Auxiliary, which had formed several branch Societies and distributed in all 13,000 copies of the Word of God (including a small number in German, French, and Chinese), contributed £1000 to the Jubilee Fund. The aggregate remittances from the colony during the period amounted to £3091—£1199 free, and £1892 purchase: viz. Melbourne £2748 (£1075 free, £1673 purchase); Geelong £303 (£124 free, £179 purchase); and £40 (purchase) from the Portland Bay Auxiliary, which was established in 1851, and which had begun colportage as the half century closed.

The Society had voted in grants 1495 Bibles and 1137 Testaments—2632 copies of the Scriptures (£207).

Of Western Australia there is little to record. In

1837 the Australian Church Missionary Society obtained 125 Bibles and 75 Testaments for the use of their missionary at Swan River, and small grants were committed to emigrants sailing for the colony. In 1841, 50 Bibles and 100 Testaments were sent out by another missionary. A small grant was made nine years later to the sixty school-children of Freemantle, "about half of whom were capable of reading the Scriptures and committing them to memory"; and in 1851 a consignment was despatched to the new convict establishment at that town for the benefit of men released on ticket of leave.

In this connection it is interesting to note the exceptional course taken by the people of Western Australia. For twenty years the colony had languished for lack of a suitable class of emigrants, and in 1848 a draft of convicts was invited. It was a hazardous but kindly step, and the good results of it repaid the humane venture. A band arrived in 1849, and were hospitably received and well treated; by 1853 there were 2000 "prisoners of hope" in the colony, and the inhabitants of Perth requested that they should have 1000 sent out annually, but in consequence of the strong opposition of the other Australian colonies this moving experiment in practical Christianity was brought to an end a dozen years later.

South Australia dates from 1834, and its capital, Adelaide, from 1836. It is first mentioned in the Society's reports in the following year. During the preceding twelve months 1330 volumes of the Scriptures (£141) had been voted to the directors of the South Australian Church Committee, to the agent of the British and Foreign School Society, and to friends and correspondents leaving England for the colony. In 1839, 150 copies were placed at the disposal of Lieut.-Colonel Gawler on his appointment as Governor, and for some years supplies were provided for

emigrants—a method of distribution which, as we shall see, was signally justified by the results.

The South Australian Auxiliary was founded at Adelaide in 1845, with the Governor as president, the Judge of the Supreme Court vice-president, and the Colonial Secretary, the Advocate General, and other prominent citizens on the committee. In five years it had opened depôts at the Burra-Burra, Kapunda, Houghton, Mount Barker, Port Adelaide, and Port Lincoln; employed a colporteur; and distributed 4970 volumes. Of one hundred and eight families canvassed in the country districts only six were found destitute—a happy result largely to be attributed "to the vigilant care of the parent Society in visiting and providing emigrant ships before their departure." Again in 1852, when the total issues numbered 6967 copies, a slight falling off in the year's sales was attributed partly to the exodus to the gold-fields, but chiefly to the fact that "few persons emigrated from the shores of Britain unprovided with a copy of the Holy Scriptures." In the following year a useful Branch was formed at Angaston, forty miles north of Adelaide, and there were "depôts in most parts of the colony."

The South Australian Auxiliary contributed £500 to the Jubilee Fund. The remittances of the period amounted to £1775 (£690 free, £1085 purchase), and the grants from the Society to £680 (2255 Bibles, 4683 Testaments—in all, 6938 copies of the Scriptures).

In the aggregate, the grants to the Australian colonies were 19,378 Bibles and Testaments (£4034), but to these figures must be added unlocalised grants, administered by various correspondents and travellers, which raise the distribution to 24,141 volumes and the outlay to £4337.

In resuming the story of New Zealand we enter into regions of more vivid interest. In 1835 the Rev. W.

Yate of the Church Missionary Society returned home with a complete Maori version of the New Testament, which had engaged the attention of the entire mission community during the preceding seven years. The Committee undertook to defray the expense of printing 2000 copies, and the first consignments seem to have reached their destination early in 1839.

The population of the islands was reported by Mr Yate as about 180,000, of whom nearly 45,000 had more or less intercourse with the missionaries. Three hundred had been baptized, 800 adults had been taught to read, and 400 more, besides 250 children of eight years, were under instruction. Various portions in Maori, as we have seen, were already in circulation; and to the marvellous effects which were produced by them the thrilling pages of the missionary records of the time bear testimony. Without teacher or missionary, even a single page of the Catechism, containing the Ten Commandments, sufficed to lead a tribe to turn to the true God, to cast their idols to the flames, and to sanctify the Day of Rest.[1]

Of a strange beauty and pathos is the story, which, once read, must ever associate itself with the Gospel of St Luke. The small volume belonged to Wiremu Ngakuku, a converted Maori, and was always carried by his daughter Tarore, a child of about eleven years, who had learned to read, and who conducted the simple worship of the tent. As Ngakuku and his party were travelling with an Englishman across country to Tauranga, on the Bay of Plenty, whither the missionary station was to be removed, they halted for the night at the foot of the beautiful fall, the Wairere ("flying water"), where the Englishman pitched his tent and the natives betook themselves to the shelter huts of previous wayfarers. The smoke of their fire was

[1] The chief of this tribe, Hoani Wiremu (John Williams) Hipango, was introduced to the Committee on his visit to this country in 1855.

observed far up the valley by a war party from Roturoa, who stole down in time to surprise the travellers before the break of day. The noise made in capturing the tent alarmed the Maoris. They fled up the hill, Ngakuku carrying his little son on his shoulder; but in the confusion Tarore, sunk in deep sleep, was left behind. She awoke no more on earth; and her murderers carried off her Gospel with the rest of the plunder.

Mark the sequel. Tarore's book had its mission. In a little while the Roturoa chief awoke to a sense of his evil life, and desired to join the Christians. His first step was the last that one would have expected from a barbarian. He wrote to Ngakuku, asking permission to enter the chapel—not the chapel Ngakuku frequented, but that in his own village. Without that man's goodwill, how could he enter *any* Christian place of worship? Ngakuku was rejoiced to hear of his change, and in a subsequent account we are told that the Maori Christian and the murderer of his child "were worshipping God together in the same place."

A year or two later, before any missionary had reached Otaki, on the south-west coast of the North Island, Matahau, an Otaki Maori, who had been a captive at the Bay of Islands, and had been taught to read by the missionaries, returned with Tarore's Gospel in his possession. When the young chief Te Rauparaha, son of the fierce and cruel chief of the same name, heard of Matahau, he sent for him, for he desired to learn more of the white missionaries "who had told him about the Great God in the heavens." But he refused to come; so the chief and his cousin Te Whiwhi went to him, and found that he had parted with the Gospel; "it was a bad book; it told people not to have two wives, not to drink rum, not to fight, but to live in peace, and to pray to God"; he had given it to a man who wanted it for cartridges. Te Rauparaha saved it before many

leaves had been torn away, bought it with mats and tobacco, and persuaded Matahau, sadly loth, to teach them to read it. "My heart and Te Whiwhi's, and the other young men's, longed to hear the 'new talk.'" Then Te Rauparaha and his cousin sailed to the Church Missionary Society station in the Bay of Islands, and begged for a missionary; and in answer to their request Mr O. Hadfield, who had just arrived from England (1838), was sent to Otaki, the scene of his life-long labours. The young chief was baptized as Wiremu Tamihana (William Thompson), and in 1851 he was brought over to this country by the Rev. William Williams.

Such was the fruit of a single copy of a single Gospel. When the New Testament was ready it was eagerly sought for, and after the first cases had been distributed a Maori left tribe and friends and home, and accompanied a missionary two hundred and fifty miles, to await the ship which was expected with another consignment. "One thing only do I desire," he said; "it is not a blanket; it is not anything that will pass away, but this, this is my great desire—the Word of God."

By a happy foresight, an edition of the New Testament (5000 copies), for which the Society provided paper, was printed in 1840, for in the course of the same year applications were received from the committees of the Church Missionary and Wesleyan Missionary Societies, each asking for an edition of 10,000 copies. Twenty thousand were at once printed, and in the spring of 1841 were on their way to their destination. At the same time a grant of £250 was voted to the Church Missionary Society towards the expenses of the translation, and £162 to the Wesleyan Society to purchase 1000 copies of the earlier edition.

It was from one of these volumes Bishop Selwyn so quickly mastered the language on his outward voyage, that on the Sunday after his landing at Auckland (5th June

1842) he was able, to the astonishment of all, to conduct the afternoon service in Maori.

The first consignments of the 20,000 were landed in New Zealand in January 1842; the cases for the Church Missionary Society going by the very ship which brought out the priests who were sent to form the Roman Catholic Mission in the islands. At certain stations the distribution was associated with an old Maori custom. From all the surrounding villages the people were invited to a *hakari* or feast, in which the good things were the Testaments piled up in order in a conspicuous place; they were reminded of their traditional *paremata* or return feast, of the native habit of returning gift for gift and love for love; and the books were then presented until the supply was exhausted. Two or three weeks later there was an unusual commotion among the Maoris. They came streaming in over the hill and from the neighbouring villages, all laden with baskets of potatoes and Indian corn. It was the *paremata*. Six hundred baskets—"each worth not less than 6d., some worth much more"—were ranged the whole length of the courtyard, and the chief, with his long wand, walked from one end to the other, striking the baskets at intervals, and asking that these tokens of their love should be accepted on behalf of "the fathers at home." Up to 1845 no less than £431 had been transmitted by the missionaries in payment of this large edition. About a third of what the Society had spent on it!—yet who can doubt that the money was well spent?

In New Zealand Christian effort never seemed to fail of its reward. The race appeared born for Christianity. Along the coast of the South Island, and even to the native settlements in Stewart's Island, their own chiefs had gone in an open boat to bear the tidings of the Gospel; they had Christianized themselves; no white missionary had landed amongst them. A bright-spirited race! "What is the mouse?" asked Bishop Selwyn, telling them the fable

of the cat, changed into a princess, that leaped out of bed when she saw a mouse. "*Te ritenga Maori*—Old Maori customs," replied the young chief Henare Taratoa. "What is the princess?" continued the Bishop. "The Maori heart." A chivalrous and heroic race! In the chapel of the Bishop's Palace at Lichfield there is a window of stained glass, representing David as he poured out the water which the "three mightiest" had brought him from the well of Bethlehem: Bishop Selwyn placed it there in memory of this Henare, who crept in the dark through the English lines to get water for his dying foes, returned wounded, and fell at daybreak when the *pah* was stormed. On his body were found the orders of the day; they began with a prayer, and closed with the Maori text, "If thine enemy hunger, feed him; if he thirst, give him drink."

In compliance with the urgent representations of the Church Missionary Society, a second edition of 20,000 Testaments were printed in 1843. Ten thousand copies were at once assigned to that Society, and the Wesleyan Society received 5000, supplemented by the remaining 5000 in the following year, when a third edition of 20,000 was put to press. Of this edition 15,000 had been placed at the disposal of the Church Missionary Society up to March 1846. By this time the New Testament was found everywhere. It had been bought with the sweat of the brow, with the fruits of the soil, with ornaments and household treasure. It was read everywhere; twice daily in public, when it was discussed and explained; in private often. For tens of thousands it had become the standard of private virtue and public morality, and the final appeal on the battlefield.

In 1846 an Auxiliary was founded at Auckland, itself a six-year-old two-streeted town of about 5000 inhabitants; and in 1848 a second was formed at Wellington, which even then, in its tenth year, had a population of only 2650. About this time the North German Missionaries at Ruapuki

were granted 200 copies of the Maori Scriptures, and 262 volumes in English, Italian, and Spanish for the use of the sailors and settlers with whom they came in contact.

Maori versions of portions of the Old Testament were now brought under the attention of the Society. At the request of the Wesleyan missionaries application was made to the Society for Promoting Christian Knowledge for permission to reprint the Psalms from the Maori Book of Common Prayer, which they were then about to publish. Not only was permission granted, but the use of the stereotype plates was offered, and though the Committee were unable to take advantage of the suggestion they were none the less appreciative of its kindness and liberality. A version of the Pentateuch and the Book of Joshua, printed in New Zealand by the Church missionaries, had been revised by a syndicate appointed by Bishop Selwyn, and was now sent home with his approbation. The Society decided to print 20,000 of the former and 10,000 of the latter. Early in 1849 the supplies were ready for shipment, and the whole edition of the Psalms (the cost of which was afterwards reimbursed by purchase) was despatched to the Wesleyan missionaries.

In 1850 the Auckland Auxiliary was reorganised, and Sir George Grey, one of the great proconsular figures in the England beyond the seas, accepted the office of president.

The remainder of the third 20,000 edition of the New Testament (4900 copies) was equally divided between the two missionary societies, and in 1850 yet another impression of 15,000 was in the hands of the binders.

These large and repeated distributions could not but have, under the divine blessing, an ever deepening impression on the islanders. The effect was indeed twofold. As the half century drew to a close many of the warrior chiefs who had clung to the worship of Rangi, the sky-god, and

called in their need on Papa, the earth-mother, or Tane, the guardian of the forests, now publicly renounced their heathenism, and were diligently learning to read the Holy Scriptures. Those who had refused to listen to the missionary when visited in their own villages, now travelled twenty-five miles every two or three weeks to obtain instruction. That was one effect. The other was the neutralising of Roman Catholicism. "Thanks to the British and Foreign Bible Society," wrote one of the missionaries, "the New Zealanders are too well supplied with Testaments and too much addicted to reading them to make good Papists. Popery has never made any impression here. Several priests have been stationed in Hokianga during the last twelve years, but all have left in despair."

In the Jubilee Year the first Auxiliary in the South Island was founded at Nelson, and a donation of £200 was forwarded to the Society by Mr Ralph Turner, a resident in the province.

The Maori grants voted by the Society during the period amounted to 72,700 New Testaments and Portions, at an outlay of £5033. In addition to these, 7245 Bibles and Testaments in various languages (£503) were sent out for the supply of schools and for the general requirements of the colonists. £363 was received in remittances from the New Zealand Auxiliaries.

CHAPTER XLV

IN THE SEAS OF THE SOUTH

Leaving New Zealand and crossing the 180th meridian (where the World's day begins with the stroke of midnight) we pass from the threshold of the East to the last limits of the West, and find—what many have vainly prayed for—that we have got back to yesterday. And so we come to the island clusters of the South Seas, and among them to Raratonga.

With the collaboration of his colleagues of the London Missionary Society, John Williams completed his Raratongan version of the New Testament after five years' labour, and took it with him to England in 1834. The Society voted £100 towards the expenses of the translation, arranged to print an edition of 5000 under his supervision, and despatched 2000 copies by an early ship in 1836. At the anniversary meetings of that and the following year the South Sea missionary, with his strange experiences of savage life, was a brave and attractive figure. He looked buoyantly into the great work of the future: "Should I be spared to return to my native country some five, seven, or ten years hence, I shall not come empty-handed. One of my objects will be to effect a translation of the Scriptures into the language of the Navigator's Islands [Samoa], for there is scarcely on record an instance of a powerful impression being produced on the inhabitants of any country except when they are addressed in their own language."

Accompanied by ten additional workers, he left England in April, 1838, in the ship *Camden*, which had been bought for the Mission by public subscription, and took out with him the remaining 3000 copies of the Testament. On his first voyage among the islands, in the November of the following year, he was murdered by the cannibals of Erromanga.

The missionaries, however, were neither daunted nor discouraged. Within a few months the scene of the tragedy was visited, and two Samoan teachers were left to spread the divine message of redemption—with little success. In Raratonga, where nearly all read and one-third of the population were fluent readers, where too there were upwards of 3000 children under daily instruction in the schools, the New Testament was received with delight beyond expression; "their eyes sparkled with joy." Little incidents, marked with the naive originality of truth, illustrated this feeling of gladness. "Oh, teacher, I have found it, I have found it!" cried a sick man, attempting to rise from his mat as the missionary entered, and hastily turning over the leaves. "Here it is—the birth of the Saviour announced by angels! Oh, I have read it again and again, and my soul is filled with joy." It was no new story to him; it had been frequently read in public, "but now his own eyes saw it, he read it in his own tongue"; it was as though he too were with the men abiding in the field, keeping watch by night.

The speedy dispersion of the first edition had been anticipated by the Committee, but it was not easy to find an editor for the second. In time that difficulty was overcome, and in 1841, 3000 of the 5000 copies printed were placed at the disposal of the London Missionary Society.

In the meanwhile 200 reams of paper were sent out, for portions of the Old Testament which were to be printed by the islanders at the mission press. By the autumn of

1841 the whole of the Old Testament had been translated, and was under revision; Genesis was in the hands of the people, but the Book of Psalms[1] was still in the press when the stock of paper came to an end. Five hundred reams more were despatched; the printing proceeded; the Psalms and the Pentateuch were quickly put into circulation. With what childlike avidity the books were caught up! A supply was being sent to a native teacher at the out-station, and as the messenger passed through the village, the people came about him eagerly asking, "What is that?" "A fresh portion of the Word of God." All rushed out, surrounded him, captured the treasure. When the teacher heard of it he was much concerned. They went to him with the books in their hands: "Iro, don't be angry, here is my book, write down my name; as soon as the arrow-root is ripe we will bring the payment. We have not stolen them, but desire them."

Joshua and Judges, Samuel, Kings, Chronicles, Isaiah, and other portions were issued, and what remained in manuscript was being carefully revised, when in March 1846 a devastating tornado swept the island. Chapels, schools, houses were wrecked, and much of the MS. was so completely spoiled that it had to be re-written, and the hope of sending a complete Raratongan Old Testament to England by the next ship had to be abandoned. In the course of time the ruin was repaired—"our settlements have numerous small neat stone cottages and our chapels and schools again gladden our eyes and our hearts"; another grant of 500 reams enabled the missionaries to proceed with their press-work; but the first Raratongan Bible was destined to be completed at home.

In the autumn after the great storm Mr Buzacott left the island, accompanied by Kiro, a native Christian teacher,

[1] One of the difficulties of the version was to find words to convey to islanders, who knew no animal but the rat or pig, the beautiful picture of a flock beside still waters, or of the cattle upon a thousand hills.

as assistant, and arrived in England in May 1847, for the purpose of revising and carrying the work through the press—an arduous and protracted labour, in which a considerable share was taken by Mr Meller, the Editorial Superintendent, and the expenses of which were defrayed by the Society. In Raratonga the result was awaited half in hope, half in doubt. "Alas!" said one of the natives, "two years have fled behind us since Barokoti (Buzacott) left us, and many have died; now two years still are remaining. I don't like to think about it. The generation who may be favoured to see his return with the Word of God will indeed be a blessed generation. My thought is, that we do not talk much about it. Let us go on, day by day, doing our duty and looking to God: if it be His will, we shall see the great book."

The return of Kiro filled them with a glad assurance. In the early morning voices rang through the village, "Kiro! Kiro! from Baretane (Britain)!" Long before he could land, the beach round the haven was thronged with men, women, and children, who gave him a wild welcome, shaking hands, rubbing noses, pulling his arms, clasping his body, and exclaiming: "Alas, are you indeed returned from that distant land? How wonderful the love of God! Where is Barokoti? Where are the Scriptures?" Then came a great island feast, and after singing and prayer the native senior deacon rose and spoke, "Kiro, my son, blessing on you! You are to us as one returned from the dead. Twice twenty moons have passed away since you left us. We have prayed for you by night and by day. God has magnified His love towards you, and this day we have kissed each other. We will sit here till the shades of night cover us. You must expect no sleep till you have told us the wonders you have seen in that far-distant land of love, England." A scene not unworthy of the Christians of the early Church!

With the assistance of his daughter, born in the island, and the friendly help of Mr Meller, Mr Buzacott finished the version; the work, which had occupied over twenty years, passed through the press; and in July 1851 the missionary embarked with his "invaluable cargo of 5000 copies" on board the *John Williams*, which had been detained some months for the purpose.

The *John Williams!* The name recalls a sea-story that may well be told alongside that of the *Harmony*.[1] After the death of the martyr of Erromanga his name was given to the mission ship purchased, chiefly through the subscriptions of children, as successor to the *Camden*. For more than twenty years she flitted over the vast seas of the South, bearing at her prow the half-length figure of John Williams, with the open Bible in his hand; five times she left the port of London, and as often conveyed some substantial token of the Society's good-will. When the barque was wrecked on the coral reef of Danger Island, the first offering towards the purchase of another *John Williams* came from the little brown children of the island. The idea, indeed, seemed to be in the air that this too was to be a children's ship. In the Samoan cluster, at Raratonga, Mangaia, Aitutaki, in all the Christian isles, in the Australian colonies, at home—everywhere—the children eagerly brought their gifts. The total subscription exceeded £12,000; the second *John Williams* was built; and in November 1865, as it lay in the Thames, clipper-rigged and with racing spars, thousands of the small "owners" trooped daily on board to see that all was taut and ship-shape.[2]

Mr Buzacott reached his destination in March 1852. As the vessel hove up in the offing the delight of the islanders

[1] See chap. xxvi. p. 68.

[2] A year later the second *John Williams* lay a hopeless wreck on the reefs of Niué. The third vessel was launched in October 1868, and is still in service, but the need of more modern facilities was felt, and in 1894 the fourth *John Williams*, a steamship, was sent out,

was unbounded. A rush was made for the boat when it approached the shore; the crew jumped out, and the boat, with all on board, was lifted on to the shoulders of the people, and carried up the shore towards the house—the men shouting, the women weeping for joy, and "with this was mingled the voice of prayer and praise to God, who had permitted them to see each other's faces again in the flesh." The heavy packages were brought through the surf over the reef, and the happy "Sons of the Word" lightened their labour with a song in their own tongue:—

"The Word has come,
One volume complete!
Let us learn the good Word!
Our joy is great!
The whole Word has come!
The whole Word has come!"

"It is enough," said Papehia, when the books were distributed—Papehia, the old native teacher, who first landed on Raratonga thirty years before, when the people were savages and cannibals—"my eyes have seen what my heart has so long desired. I say with Simiona, 'Now, Lord, let Thy servant depart in peace!'"

All this was not merely the excitement of a quick and emotional people, vividly felt, promptly forgotten. Already arrow-root had been brought in at intervals to the value of £108 in payment of the New Testament; in the Jubilee Year the Rev. W. Gill presented the Society with a cheque for £230 as the amount raised by the sale of Bibles in the Raratonga group of islands up to the time of his departure.

In 1837, a year after the Raratonga New Testament had been issued, Henry Nott, of the London Missionary Society, for forty years an unwearied apostle in the South Seas, brought with him to England, revised and ready for the

press, a Tahiti version of the whole Bible. After a conference with the venerable missionary, the Committee decided to print under his supervision an edition of 3000, and an extra 3000 copies of the New Testament in a different *format;* and, as all the expenses of the translation had been borne by the London Missionary Society, to reimburse them to the extent of £500. The work was finished in 1838, and in the following year he returned in the *Camden* to Tahiti with half of the edition. Before he embarked, however, he had the honour of presenting to the young Queen Victoria a handsomely bound copy of the first Bible printed in any of the tongues of Polynesia. He landed in September, and the Bibles, which were received with avidity, were divided among the stations of the archipelago. Many of the people had paid for them long before; others came flocking with the money in their hands, and would not leave till they had been satisfied; others again who were penniless ran about borrowing from their friends, or put out to sea, caught fish, and sold it in the market in order that they might raise the amount ($2). Many were disappointed, for the 1500 copies were soon exhausted; and the missionaries deeply regretted the delay in the arrival of the rest of the edition, which was sent out with the 3000 Testaments in the course of the next year. "We were desirous," they wrote, "of getting them into the hands of the natives before the Roman Catholic priests settled among them. . . . French frigates have forced upon the poor defenceless natives rum and Romanism at the mouth of the cannon."

Happily, indeed, the Scriptures had already been circulated to a considerable extent; the second consignment was received with the same ardour as the first; and in the summer of 1842 a request was sent from Eimeo and Tahiti for a further supply. An edition of 3000 Bibles was accordingly put in hand, but on hearing that the version was

passing through another revision, the Committee confined the impression to the Pentateuch and the New Testament, which were forwarded to the islands as soon as they had left the press.

The action of the French in Tahiti was part of a buccaneering expedition for the appropriation of the Marquesas, the Society, and the Paumotu groups. The pretext advanced against Queen Pomare was an insult to the French flag. She and her people, who were already Christians according to the teaching of the London Missionary Society, had refused to allow certain French priests to intrude a Roman Catholic mission among them, and on the ecclesiastics proving recalcitrant, had deported them with a recommendation to select for settlement some of the numerous isles that were still heathen. The French admiral, Dupetit-Thouars, insisted under threat of bombardment on an indemnity of $30,000 and the erection, at the public expense, of a Roman Catholic church in every district in which there was a Protestant place of worship. The British Consul, who had been the Queen's adviser, was imprisoned without trial, and then put on board an English ship out at sea; after a fruitless stand against the invaders, the native chiefs retired to the mountains; finally the Queen was declared incompetent to govern, and, in November 1843, the French Protectorate was proclaimed. The English missionaries were subjected to regulations so obstructive and oppressive that several were constrained to return home.[1] They reported, however, that the natives were unshaken in their attachment to the pure Gospel, and in no way could sympathy with them find more effectual expression than in furnishing them with a new and abundant edition of the Bible, which they could use for their instruction and consola-

[1] The French Protestant Church eventually gave the Bible cause material assistance by sending out missionaries who were French subjects to the support of the London Mission.

tion in their mountain fastnesses. When the war broke out and they betook themselves to the rocks, many had taken their Bibles to the missionaries: "Keep these in safety till we have beaten our foes; then we will ask for them again;" but after a time they returned: "We are likely to be long away from our homes; give us our Bibles again that we may use them in the mountains." There in the wilds every ordinance of religion, with the exception of the Lord's Supper, was as regularly observed as when the people were in their villages among the palms and hibiscus on the sea-shore.

A revised edition of the whole Bible was seen through the press by Messrs W. Howe, Joseph, and Moore; and in 1848 the 5000 copies were delivered to the London Missionary Society for transmission. Amidst all the excitement and discouraging circumstances of the time, "the desire for the Word of God was as great as ever it was." Although the price was 8s., which even in England would have been thought costly,[1] the sacred volume was quickly purchased. Ship-captains trading between Tahiti and the Paumotus found that numbers of the people in the latter archipelago would take no payment but Bibles for their work or their merchandise. A thousand copies went to that group alone—a pleasant contrast to the old destructive barter in drink, thought Mr Howe (who had returned to his post), as he watched "the little vessels go out of harbour with fifty or a hundred copies on board."

Between 1842 and 1844, £525 had been received by the Society as the proceeds of the sale of the first edition and of the New Testaments. In 1849 the sale of the second edition realised £280, which in the course of the next three years was increased to £990.

In 1853 only 300 Bibles were left, and an earnest appeal was made by the missionaries for a new edition of 7000

[1] The Tahiti Bible may now be had for 1s. 9d.

copies of the revised New Testament. The request met with a ready compliance, and in the interim 5000 of an earlier edition were at once forwarded for school purposes.

Though the half century closed with an outlook which trust in Divine Providence alone lightened, courage could still be taken from the reflection :—"The priests have been in Tahiti now between thirteen and fourteen years, and not one convert as yet has been fairly made to the system. The civil power was absolutely necessary to assist the Romish Church into that position in which it may be enabled to trample down truth and to set up error."

"One of my objects," said John Williams at an anniversary of the Bible Society, "will be to effect a translation of the Scriptures into the language of the Navigator's Islands." It was to find Samoa—when his wife at last volunteered her consent to that perilous venture—that he built the *Messenger of Peace*, rivetted the planks with wooden pegs, caulked the seams with cocoa-nut husk, and rigged her with quilted mats and hibiscus ropes. His first visit was in 1830. Six years later he was urging on English audiences the need of a Samoan version, and a generous listener sent the Bible Society a donation of £50 for that object. After his death a memorial, in which his name headed the list of seven signatories, was received at Earl Street, asking for a grant of paper. At that time the population of the Navigator's group was estimated at 150,000. Nearly 40,000 were under Christian instruction; 20,000 could read; several hundreds had been baptized; and above 200 were members of churches.

Two hundred reams were forthwith granted. In 1841 5000 copies of the Gospel of St John were issued; and though the time of the missionaries was much pre-occupied by the number of candidates for baptism (there were now 1200 communicants on the roll), editions of 10,000 copies

each of St John and St Mark were selling rapidly by April 1844; similar large impressions of St Luke and the Epistle to the Romans had left the press; and the Acts of the Apostles was in the printer's hands.

Five hundred reams were assigned to the mission in 1845. In the summer of the following year the whole of the New Testament was in circulation, and from all parts of the archipelago came the islanders in their canoes, regardless of expense or toil, if they could but secure a copy. On the tidings reaching the Bible House a grant of £200 was voted towards the expenses of the version, and in 1847 a revised copy of the Testament was forwarded to the Committee with an earnest request that an edition of 15,000 might be printed. The volume, it was stated, was being read by the bulk of the people; the demand was very great; and a plentiful supply was especially needed now that a Roman Catholic Bishop and several priests had arrived in Samoa.

This large impression was promptly executed, but before the books could be delivered at their destination 10,000 copies had passed through the island press. When they did reach Samoa, in June 1851, 2300 were readily sold, and many more would have been disposed of, but for one of those dynastic wars which were beginning to be of frequent occurrence. In the meanwhile, too, the version of the Old Testament had made rapid progress; 10,000 copies of the Book of Psalms were circulated in 1848; 10,000 each of Genesis and Exodus in 1849, when another 500 reams were granted by the Committee; 7000 each of Leviticus, Numbers, and Deuteronomy in 1850; then the Pentateuch was issued in a single volume; and 5000 of the Books from Joshua to II. Samuel inclusive in 1853. In that last year the Committee had the pleasure of receiving a remittance of £274 from the Samoan group.

The Wesleyan Mission to the hundred isles of the

Fiji cluster dates from 1836. The remoteness of the islands and the peculiarly barbarous character of the people were the cause of severe privation and immense labour to the pioneers of the Gospel, but the work prospered, and in 1840 they received their first grant from the Society—a small supply of paper for the printing of a test portion of the version which they were producing in the native tongue. Fifty reams more were placed at their service in the following year, and in 1849, 100 reams and the sum of £300 were voted in aid of the expense of preparing and printing 1000 copies of the New Testament. The population of the cluster was now estimated at 300,000; Christianity had been introduced into nearly all the islands of importance; there were 60 places of worship, 9 missionaries, 19 catechists, 117 school-teachers, 170 native helpers, and 3828 persons under direct religious instruction.

In the course of a year or two a wonderful change was effected. In the Lakemba circuit "even the heathen priests, instead of invoking false gods, attended the temple of Jehovah." The practice of lavishing property and food on idols and the phantoms of superstition was abandoned; about 800 children were being daily taught to pray and to read the Scriptures; and two-thirds of the adult population had accepted the faith. The mission press was unable to satisfy the demand for the New Testament; men came from afar with jars of cocoanut oil, and had to be told, "Sa oti" ("They are done"), but they refused to take back their barter. "Let the oil be yours, and I will wait for the Book; if it be many months, or even years, very good! but my mind is to wait until I get one."

In these circumstances the Committee could not refuse to undertake a new edition of the Testament, which, first and last, had cost the Wesleyan Missionary Society not less than £5000. In 1853 the work was finished, and the 5000 copies asked for were sent out to Fiji.

The first glimpse we obtain in the Society's records of the Tonga or Friendly Islands occurs in the report of the Society's anniversary meeting of 1841, when the Rev. David Cargill, after an absence of nine years in Fiji, told of a canoe—manned by warriors, it was rumoured—which was seen one morning to be approaching the islands. The inhabitants were thrown into a great state of trepidation, but when the sea-rovers landed it was found that they were Christians, who were in quest of the Word of God. Months before, others of their countrymen had set out on the same adventure; they had long been looked for, but had never returned. Yet, so strong was the longing of these new-comers to obtain a portion of the Scriptures, they too had put to sea, and had traversed in their frail craft three hundred miles of the Pacific.

Yet another picture of that strange life Mr Cargill drew for his audience. From the isle of Ono, two hundred miles away, came a young Fijian to Lakemba. Many of his countrymen had embraced the Gospel, and a native Christian had been sent to instruct them, but he could not resist the desire to see the white missionaries face to face. On the voyage a bird—nay, a god out of the blue heavens, thought his fellow-travellers—alighted on the deck of the canoe to rest. They prostrated themselves in worship before the sacred visitor, but the young man asked with a smile, "Why do you prostrate yourselves before that? It is only a bird, not a god." "How do you know that?" "The missionaries from Britain have brought the sacred Book, and from that Book I know that this is but a bird, and that there is only one God. See now, if this be a bird only, I have power to kill it; but if it be a god, he will have power to save himself." So he killed it, roasted it, and ate it. They looked at him in great fear, for they thought he would suddenly die. "Now you see," he said, "this was not a god. Let me beg of you to

cease worshipping such gods, and to worship the true God."

Fifty reams of paper were voted by the Committee in the same year for the printing of portions of the New Testament in Tongan. In 1844 the Gospels of St Luke and St John, part of St Matthew, nearly the whole of the Acts, all the Epistles except that to the Hebrews, and some Old Testament portions were in circulation; and on the application of the Wesleyan Missionary Society in 1851 an edition of 10,000 of the New Testament was undertaken by the Society, and was ready for exportation in the year following.

As early as 1842 it was announced in a letter from Samoa that "four or five of the New Hebrides, one of the Loyalty (Lifu), and two of the New Caledonia groups were open to missionary operations." A decade later an Auxiliary was formed at Aneityum, one of the New Hebrides, south of Tanna and the blood-stained shores of Erromanga.

A singularly interesting archipelago! It was discovered in 1606 by Pedro Queiros, the Spanish navigator, who, supposing it to be that great southern continent which was the dream of the Elizabethan geographers,[1] named it Tierra Australia del Espíritu Santo, and founded the New Jerusalem on the Bay of St Iago in the largest of the islands. Over a century and a half elapsed before Bougainville ascertained it to be but a group of islands—"the Great Cyclades,"—the complete exploration of which was reserved for Cook, who, deeming them the most westerly in these seas, gave them their present name.

Two hundred Bibles and Testaments in various languages were sent out for the benefit of the foreign residents and of

[1] Even in our own days Dumont D'Urville's theory that Polynesia consists of the highest summits of a great sunken land has its learned supporters. See Wallace, *The Malay Archipelago*, vol. ii. p. 281.

the Portuguese, Malays, Chinese, Tahitians, and Sandwich Islanders, who trafficked in sandal-wood or followed the whale-trade; and fifty reams of paper for the printing of the Scriptures. In 1853 the Rev. J. Inglis sent the Committee a dozen copies of the Gospel of St Mark, the first specimen of a version in the Papuan dialect spoken by the islanders.

Aneityum was an isle of strange foregatherings. An English ship put in, the captain of which had recently married a French lady in the Mauritius. A French Bible and a parcel of tracts were sent on board, and before the vessel sailed the captain called and informed the missionary how greatly delighted his wife was with the Bible. Brought up in the Church of Rome, she had never read, perhaps had never seen, a Bible before; now it was constantly in her hands. Another ship put in—on its way from California to Sydney—having on board an Italian Count who had taken an active part in the upheaval of 1848, and had been obliged to leave his native land. To him a French Testament was offered. "This is a forbidden book in my country," he said, accepting it gladly, "here I shall read it without asking leave of His Holiness."

Who can tell how many found the pearl of great price in those distant seas of the South? Supplies in many tongues were frequently sent out to the care of missionaries and other friends, for seafarers touching at Samoa or Raratonga, for French soldiers in Tahiti, for white men in Fiji, for all the nondescript travellers whose meetings suggest the smallness of the planet. Wherever it seemed possible that men might need or profit by the Word of God, there the Society endeavoured to place it. No claim was denied, no opportunity neglected, no spot, it would seem, overlooked. In 1847 a small grant was despatched to the little community on Pitcairn Island. Had a human being isolated himself on that least and

loneliest speck on the globe, St Paul's Rocks, doubtless the Society would have seen that he was not without a Bible.

One more version and one more island group must be mentioned, though they do not directly form part of the history of the British and Foreign Bible Society. The first mission to the Sandwich Islands was sent out from America in 1820, and from their geographical position the islands naturally fell to the charge of the American Bible Society. After fifteen years' labour the Hawaiian version was completed in 1839. Only fourteen years had elapsed since Kapiolani, the daughter of a line of kings, descended into the crater of Kilauea, walked on the brink of the lake of boiling lava, ate the berries sacred to the fire-goddess Pelé, and flung the stones into the lake exclaiming, "Jehovah is my God, He kindled these fires." By 1844—three years after Kapiolani ("the captive of heaven") had been laid in her grave—there had issued from the press 20,500 copies of the Bible and 32,000 of the New Testament.

Thus at the close of the half century, in eight languages whose very existence was all but unknown to the *savans* of fifty years before, was "the Word of the Lord declared to the isles afar."

During the period the Society's grants to the South Sea Islands, in native versions, materials, and contributions to expenses of translation, amounted to £11,524, and included 11,594 Bibles and 57,340 New Testaments and Portions in the native tongues. There were also sent out 1055 Bibles and 1200 Testaments in various other languages (£223).

We now turn to the auspicious event with which this part of the history of the Society terminates.

CHAPTER XLVI

THE JUBILEE OF THE SOCIETY

EARLY in December 1852 the Committee announced the arrangements they had made for the celebration of the year of Jubilee. Clergymen and ministers throughout the Empire were requested to present the objects and claims of the Society to their congregations; Auxiliaries, Branches, and Associations were invited to set apart a special day of commemoration; and proposals were submitted for the raising of a Jubilee Fund, to be devoted to specific purposes. The response was immediate, whole-hearted, universal.

On Monday, the 7th March, the day on which the Society entered on its fiftieth year, the first of the Jubilee meetings was held at the London Tavern, Bishopsgate Street. The assemblage took place in the very room in which the Society had been founded; but of the founders, in that gathering of influential friends, members of Committee, officials, home and foreign agents, secretaries of Missionary Societies, representatives of hundreds of Auxiliaries, one alone was present, the venerable first Foreign Secretary Dr Steinkopff, whose simple and touching appeal on the 7th March 1804 had mastered the doubts and hesitation of Mr Owen, and won him, "by an impulse which he had neither the inclination nor the power to disobey," to the cause of the Bible, without note or comment, for the whole world. One other actor in the proceedings of that eventful day—William Alers Hankey,

a member of the first Committee—still survived, but age and infirmity prevented him from attending. To these, when the meeting "called into solemn remembrance the many holy and illustrious men who had passed away," affectionate congratulations were tendered; and with them was associated John Thornton, who had been first appointed on the Committee in 1805, had succeeded his uncle, Henry Thornton, as Treasurer in 1815, and in that capacity had served the Society for seven-and-thirty years.

The principal object of the meeting was to put on record "their deep and thankful sense of the good providence of God, which had watched over the Society from its institution to the present hour; raising it from small beginnings to unanticipated magnitude and eminence; rescuing it when exposed to assaults and perils; keeping it unchanged in its constitution and principles; enabling it steadily to pursue its course and to extend its influence; and giving it a position that day not surpassed in any former period of its history; in the review of all which the Committee would desire to say, 'Not unto us, O Lord' —not unto any who have preceded us—'but unto Thy name be all the glory.'"

In the course of the proceedings Mr William Jones, one of the secretaries of the Religious Tract Society, presented one of their Minute Books, which contained an account of a committee meeting on Tuesday, 7th December 1802. In that account occurred the following passage, the first minute put on record regarding the formation of the British and Foreign Bible Society:[1]

"Mr Charles of Bala having introduced the subject, which had been previously mentioned by Mr Tarn, of dispersing Bibles in Wales, the Committee resolved that it would be highly desirable to stir up the public mind to the dispersion of Bibles generally, and that a paper in a Magazine to this effect may be singularly useful. The object was deemed sufficiently con-

[1] See Appendix I.

nected with the object of this Society thus generally to appear on these minutes, and the Secretary [the Rev. J. Hughes], who suggested it, was accordingly desired to enter it."

On the following day, 8th March, a great meeting was held in Exeter Hall, which was thronged in every part. Lord Shaftesbury presided; the platform was occupied by an unusually large number of Vice-Presidents and ministers; and speeches were delivered by the Bishop of Winchester (Dr Charles R. Sumner, brother of the Archbishop of Canterbury), the Rev. John Angell James of Birmingham, the Duke of Argyll (President of the Scottish Bible Society), Dr Duff, the Earl of Carlisle, Josiah Forster, Canon Hugh Stowell, the Rev. Dr Charles (grandson of Charles of Bala and President of Trevecca College, South Wales), Dr Cumming, and others.

Hearts and minds were attuned to glorious issues by the reading of the promises in the sixty-first chapter of Isaiah, with which the proceedings opened. The Bishop of Winchester struck a stirring note: "There is just this difference between a modern Jubilee and the Jubilee of the Israelites of old—the Jewish Jubilee cancelled debts; our Jubilee doubles them." In a moving retrospect Angell James, "one of the earliest, one of the oldest, one of the warmest friends of the Society," summoned up, in a typical picture, the august personages of the early days. "On that platform, as to-day, there were," he said, "peers of the realm, dignitaries of the Church, and members of the Council. There was Vansittart, afterwards Lord Bexley, the warm and eloquent defender of the Society, and author of an able pamphlet, which floated over the land with that beautiful sentiment upon which the friends of the Society had ever acted—'If we cannot reconcile all opinions, let us endeavour to unite all hearts.' There was Grant, who always lent his influence to the Society. There was Thornton, a name dear to every one with any feelings of philanthropy in his soul. There was

Macaulay, father of the most eloquent of our English historians. There also was Stephen, father of the present Professor of History at Cambridge. What a galaxy then surrounded the chair of the noble President, Lord Teignmouth! There was the eloquent and accomplished Owen, the charm of every assembly he addressed; there was the silver-tongued Hughes, the father, as we have been told, of the Society; and there was the venerable man who sits by my side on this platform, Dr Steinkopff, the only member of the original Committee present at this meeting. It is most delightful for me to reflect upon those names, and to remember that I have been privileged to act with them. But there is one name I distinctly remember being announced from the chair, the very sound of which in an instant brought up a thunder of applause that shook Freemasons' Tavern to its foundation, and made even the pictures of the royal personages that adorn its walls vibrate with sympathy: it was the name of Wilberforce. There he stood, with his laurels green upon him, which he had lately won as the liberator of Africa." But as he thought of all these vanished forms, had he tears to shed he would wipe them away, and "bless God that there had been found those who were willing to be 'baptized for the dead' and who were worthy of them."

At more than one Bible gathering, both at home and beyond the seas, this note of retrospect was struck, and old men told what they remembered of the giants that were in the former time, and recalled to enthralled listeners how they had heard Mr Owen, or seen Lord Teignmouth, or travelled with Mr Hughes.

Having renewed its thanks for the divine goodness vouchsafed to the Society, and borne once more public testimony to the divine character and claims of the Bible, the meeting approved of the measures taken by the Committee for the celebration of the memorable year, and of the

institution of a fund to be appropriated to the following purposes:

"1. The adoption, as far as practicable, of an extensive and efficient system of colportage, throughout Great Britain, in the Year of Jubilee; the supply of Emigrants; together with special grants of Bibles and Testaments to Prisons, Schools, Missions, and other Charitable and Benevolent Institutions in the country.

"2. Special grants to Ireland, in such ways as may hereafter be determined upon.

"3. Special efforts in India, Australia, and other British Colonies, by agencies, grants, or otherwise.

"4. Special grants to China, and such other parts of the world as may appear open to special operations.

"5. The establishment of a special and separate fund, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the Society, including the Colporteurs abroad; and to their widows and children, when in circumstances to require such aid."

On the passing of the resolution which declared the Jubilee Fund open, it was announced that contributions exceeding £7000, and including gifts of £500 and even £1000, had already been subscribed.

On Wednesday, 9th March, a commemoration sermon was preached in St Paul's Cathedral by the Primate (Dr John Bird Sumner) on Isaiah xxxii. 20, "Blessed are ye that sow beside all waters."

Hugh Stowell wrote the following heart-stirring hymn[1]:—

Lord of all power and might,
Father of love and light,
Speed on Thy Word:
O let the Gospel sound
All the wide world around,
Wherever man is found;
God speed His Word.

[1] The hymn is included in the *Hymnal Companion* edited by Bishop Bickersteth (No. 117 in the edition of 1880), and the first line of the second stanza has been altered to "Hail, blessèd Jubilee," so as to render it applicable to general missionary and evangelistic work. It seemed to the editor "a hymn which must live—indeed worthy of Athanasius or Luther."

On this high Jubilee,
Thine, Lord, the glory be ;
Hallelujah !
Thine was the mighty plan,
From Thee the work began ;
Away with praise of man,
Glory to God !

Lo, what embattled foes,
Stern in their hate, oppose
God's holy Word ;
One for His truth we stand,
Strong in His own right hand,
Firm as a martyr band ;
God shield His Word.

Onward shall be our course,
Despite of fraud or force ;
God is before ;
His Word ere long shall run
Free as the noon-day sun ;
His purpose must be done :
God bless His Word.

And now the horns of Jubilee were sounding throughout all the land—were sounding indeed through two hemispheres, and from among the isles of the great sea. City responded to city, village answered village. Messages of congratulation and good-will came from the Church, London, Wesleyan and Moravian Missionary Societies ; from the Religious Tract Society, the London City Mission, the London Society for promoting Christianity among the Jews, the Congregational Union of England and Wales ; from the American Bible Society ; from the Bible Societies of the Continent—the Central Prussian, the Netherlands, the Danish, the Würtemberg, and the Basel and others.

During the whole year tidings of the celebration arrived from distant parts of the globe ; and when the year had closed, from countries too remote for earlier communication. The Maoris echoed back the sound of joy and thanksgiving

from the antipodes. In the "fifth Continent"—so bewildering in its physical character that a distinguished naturalist had surmised it to be a small planet which had plunged with its gold reefs into the Southern Ocean—commemoration meetings were held at Sydney, Melbourne, Adelaide. At Constantinople, where the celebration included the formation of an Auxiliary in the central stronghold of Islam, the most imperious of British Ambassadors, Lord Stratford de Redcliffe, referred to the Bible as a realisation of the classic myth, that the earth was hung by a golden chain to the heavenly throne. To those who received the news of the festivals held at Shanghai, at Calcutta and Madras, at Agra and Bombay, at Jaffna and Colombo, at Jerusalem, in South Africa, in the West Indies, in Canada, Nova Scotia, New Brunswick, and Newfoundland, it must have seemed as though they could trace the visible links of that spiritual chain in which

> "The whole round earth was every way
> Bound about the feet of God."

The Jubilee Fund, so prosperously started, amounted in April to £13,063; in July to £24,437; in November to £35,667. In the following January it included £100 from Her Majesty the Queen, and stood at £46,574. In April it had reached the sum of £67,040; but contributions still flowed in, and at the close of the year 1854-5 the total was £70,201.

This was not the only tangible proof of the profound interest which had been aroused in the cause of the Bible Society. The work in China had been one of the special objects referred to in the appeal on behalf of the Jubilee Fund; but at that juncture the prospects of China dazzled the Western imagination. At any moment it seemed possible for news to arrive that the Princes of Peace had placed a Christian dynasty on the dragon throne, and that the Gospel

had free course among the three hundred millions within the Great Wall. Was the Bible Society, were the Christians of Great Britain, prepared for that splendid contingency? The question presented itself with such vividness to Mr Thomas Thompson of Poundsford Park, that he raised it at a meeting of the Taunton Auxiliary in the late summer of 1853, and suggested that a million copies of the Chinese New Testament should be printed at once, and that measures should be taken to distribute them as speedily as possible.

John Angell James caught at the proposal which Mr Thompson submitted to him, and flashed it over the country in a letter to the papers. The effect was electrical. "Never," to use his own words, "never was a thought more cordially, generally, promptly, and efficiently taken up than this. The expression has been echoed from the mountains of Wales. A million copies of the New Testament for China! It has floated over the lakes of Scotland; it has risen from every city, town, and hamlet in Great Britain; and even poor Ireland, weeping upon the banks of the Shannon, has taken down her harp, and amidst all her sorrows has struck a note of joy in the thought of sending 1,000,000 copies of the New Testament to China. It has come back to us from the Continent; returned in reverberation from America, and from almost every other part of the world."

On the 5th October the Committee announced that, relying on the sympathy of the British public, they had taken upon themselves all the measures necessary for accomplishing the enormous undertaking, and had already communicated with the friends in China, who in all likelihood would have to carry out the work. A special account was opened, and the cost per copy was estimated at 4d. By the end of the month £1060 17s. 5d., was subscribed for 63,652 copies. Little children broke open their money-boxes and savings-banks; schoolboys sent in their

pocket-money, and did without their November fire-works; ingenious country girls gathered nosegays, and had them sold at market by some kind farmer's wife; servant maids gave generously from their scanty wages (£6 to £10 a year); small Auxiliaries and Associations pledged themselves for so many hundred copies; £171 3s. 6d.—the price of 10,270 copies—was received from "the wholesale and retail tea-dealers of Edinburgh, Leith, and vicinity," who thought the project "had special claims on the tea-trade"; Angell James's own congregation, who had already subscribed nearly £500 to the Jubilee Fund, gave promissory notes for yet another £500, which, with the exception of £2, they redeemed at Christmas.

On the 17th January 1854 provision had been made for 909,894 copies = £15,164; at the end of February the million had been exceeded (1,102,925 = £18,382); in June the fund, which now included the noble contribution of £3213 from the United Presbyterian Church of Scotland,[1] was large enough to provide more than two millions (2,037,259 = £33,954); and at the end of the year it amounted to £38,346, and later subscriptions brought it up to £40,901.

The long list of contributions contains many entries for "100 copies,—£1 13s. 4d." Among them there may still be seen one with the brief intimation, "From Elizabeth." No one knows who Elizabeth was. Outside her own household, probably only one person ever knew. He kept her secret to the end, but happily he told her story.

Several years before the Jubilee Elizabeth lost a favourite child—a child specially loved for the sweetness of her disposition and dutiful conduct, and for the early indications

[1] "Your Committee have been much gratified by receiving proffers of aid towards the Million Testament Fund, not only from individuals, but from several associated bodies in Scotland, among whom they are happy to specify the Edinburgh Bible Society, the Glasgow Bible Society, and the Synod of the Associate Presbyterian Churches, from the latter of which they have received the sum of £3213 3s. 5d. towards the above objects. Indeed, Scotland has come forward nobly and generously to assist in this interesting and special work."—*Report for 1854*, p. cliii.

perceived in her of "some good thing towards the Lord God of Israel." After a long and painful illness, the child died when she had reached that age of confidence and companionship at which the loss of children is most grievous. Elizabeth mourned deeply, but prayer and time at length assuaged the anguish of her bereavement. Happening, however, to be looking one day over a drawer in which her daughter used to store away little trifles, she found a small bag which contained an old half-crown, one of the child's keepsakes. At the sight of it all the half-stilled sorrow welled up afresh; she kissed the coin, and as the tears ran down her cheeks, resolved never to part with it while she lived. From that day, although she believed and confessed that "He had done all things well," the contents of the child's drawer began to warp her thoughts, and to beget a scarce-conscious repining at the divine dispensation. From that unblessed condition she was saved by the arrival in her village of a colporteur selling Bibles at the cheapest rates and Testaments for little more than threepence. As soon as Elizabeth heard of it, conviction flashed through her mind, and she said within herself: "I have sinned: I have locked up uselessly my dear child's money—have laid it hid in a napkin. This very piece would have bought nearly ten Testaments, and who can tell what good these might have done? God forgive me, I will do so no more. This piece is the Lord's, and all I can save from time to time shall be consecrated to His service." Thenceforth, various small sums were set aside, and the amount was sent in from year to year as "the Savings of Elizabeth." The friend who preserved her story —a story which she may have left children to remember, which it is even possible she may herself still remember, in extreme old age, in some unknown English village— concluded it with the happy phrase, "Elizabeth goes her way, and is no more sad."

The raising of these munificent funds—in the aggregate £111,102, a sum £2653 in excess of the ordinary income of 1852 and £1942 more than that of 1853—was accomplished by no mere diversion of public benevolence into new and more attractive channels. The attention of Christendom had been arrested by the Jubilee papers distributed in hundreds of thousands, and reprinted in India, British America, and Australia, and the heart of Christendom had been moved by the representation of the stupendous work which was being carried on by the Society. Old friends, who had been estranged by misunderstanding or controversy, set aside their differences and renewed their allegiance to the good cause. Others, who had been doubtful or indifferent, were unable to resist any longer the evidence which was borne in upon them. In no former year had the Society received an accession of so many new and influential members. Apart from these funds altogether, the receipts from ordinary sources of income during the Jubilee Year (1853-4) amounted to £125,665—£16,500 beyond those of the preceding year, and £8225 more than in any previous year in the history of the Society. In 1854-5 the ordinary revenue was £124,478, only £1187 less.

The various important measures initiated in the year of Jubilee, and the success with which they were carried out, belong to a later period of our history. Here, however, it may be mentioned, that with regard to the China Fund arrangements were made with the Shanghai Corresponding Committee for the printing of one quarter of the million copies of the Chinese New Testament, and to expedite the work an additional cylinder press was sent out to Shanghai. Of the 250,000 copies, 115,000 were to be produced at Shanghai under the charge of the Corresponding Committee; 50,000 at Hong-Kong under the supervision of Dr Legge, the well-known translator of the Chinese classics; and 85,000 at different missionary stations under the direction of

the Bishop of Victoria (Dr G. Smith). Besides this edition of the New Testament the Society decided to print 50,000 copies of the Chinese Bible, to be paid for out of the surplus of the Million Fund.

In order to realise a part of the scheme under the Jubilee Fund, the Rev. Philip Kent, one of the home agents, visited the Auxiliaries of British North America; and the Rev. M. H. Becher, rector of Barnoldby-le-Beck, Lincolnshire, and Mr Thomas Charles, a grandson of Charles of Bala, departed on a similar mission to Australia. Mr Kent left in time to attend the anniversary meeting of the American Bible Society, at which he received a most cordial welcome; Mr Becher and Mr Charles arrived in Sydney early in 1855, but before the tour was completed failing health compelled the latter to return home.

Mr Browne's connection with the Society did not cease with his resignation of the office of Secretary. The Committee assigned him the honourable and laborious task of writing its history. No one possessed a more thorough knowledge of its operations, or a clearer perception of its principles, and during his twenty years of service he had been in intimate relationship with the many distinguished men who had given it their support. The work was published in two substantial volumes in the course of 1859.

Here too should be mentioned *The Book and its Story*, by L.N.R. (Mrs Ranyard), which was written in connection with the Jubilee, though its scope precluded it from being officially recognised by the Society. That this charming popular sketch both of the History of the Bible and of the History of the Bible Society rendered incalculable service to the Society may be surmised from the fact that four editions, amounting to 23,000 copies, were exhausted in nine months, and that, apart from translations, 60,000 had been called for up to 1859.

With the close of the Jubilee Year we bring this volume

to a conclusion. It has been estimated that at the beginning of the nineteenth century all the Bibles in the world, in all languages and in every land, printed or in MS., did not greatly exceed 4,000,000 copies, and of the forty or fifty languages into which the Scriptures had been translated, several, like the Anglo-Saxon of Bede, and the Mœso-Gothic of Ulfilas, were extinct tongues.

In the course of half a century the Bible Society had distributed

	Bibles and parts of the Old Testament.	New Testaments and Parts.	Total.
From London .	9,645,673	10,935,766	= 27,938,631
On the Continent	1,296,156	6,061,036	

The Society had promoted the distribution, printing, or translation of the Scriptures, in whole or in part, in 152 languages, or dialects—directly in 101, indirectly in 51. The number of versions (omitting those in which the same text appeared in different characters) was 179, and of these 125 were translations never printed before.

From the beginning in 1804 the expenditure of the Society had amounted to £4,070,251.

While these figures indicate the measure of its own activities, they fail to suggest the range of its influence and the fruitful instrumentality of its example. In Western, Northern, and Central Europe, in Switzerland and Italy, in Greece and Turkey and Russia, in India and in the New World, there were sixty-four Bible Societies which had received, or were still receiving, its liberal assistance. The issues of these organisations are set down at 20,103,670 copies. Obliterate its own labours, and in the exertions which it originated there would still remain what, under God's blessing, must have been an incalculable benefaction to the world.

There was much to thank God for; there was still more

on which to ask His guidance, His help, His benediction. At no former period of its history had the Society been so largely supplied with the means of meeting new and urgent demands. It was in the prime of its vigour and its strength. At home its Auxiliaries, Branches, and Associations were grouped around it 3300 strong. In the Colonies they numbered 575. In Ireland those of the Hibernian Society exceeded 500. Its ten continental agencies extended from Paris to St Petersburg, from Christiania and Stockholm to Malta and Smyrna. But the simple fact that after the labours of nine-and-forty years the annual demand for the Scriptures had increased to 1,367,528 copies in the fiftieth showed how far from fulfilment was the great mission to which it had devoted itself.

And now there expanded on the view the wide prospect of a new epoch. And as Balboa in Darien, when he beheld the South Sea stretching in endless expanse below him, fell on his knees, and, lifting his hands to heaven, returned thanks to God, so the Society, contemplating the amplitude of its undertaking—"to make the Book known among the nations, to publish it to the ends of the earth, to give it to all people in their several languages and dialects and tongues"—bowed down "beneath a sense of gratitude and of overwhelming responsibility."

APPENDICES

APPENDIX I

A BRIEF account has already been given (vol. i. pp. 9-11) of the earnestness and tenacity of purpose with which the Committee of the R.T.S. prepared the way for the establishment of the Bible Society. The passage quoted in the text (vol. ii. p. 442) from the minute of the 7th December 1802 is but the first of a long series of such entries. They form apparently the only record of a protracted and difficult piece of work, which was happily completed at the inaugural meeting at the London Tavern on the 7th March 1804; and as they illuminate not only the formation of the Society but the growth of its constitution, some of the most interesting and significant passages are here grouped in sequence.

On the 28th December, according to the minute which we reproduce in facsimile, the object of the projected Bible Society was defined.

(At a Special meeting held on Tuesday
December 28th 1802 for the purpose specified
in the minutes of the last meeting.
Present Mr Shrubsole in the Chair.

Recd Messrs Antcarth	Messrs Reynor
Charles	Preston
Hughes	Pellatt
Townsend	Saddington
Hill	Mackenzie
	Hors
	Tarn
	Mills

The object of the intended Society was maturely
considered and determined unanimously to be
"To promote the circulation of the Holy Scriptures
in foreign Countries and in those parts of
the British Dominions, for which adequate
provision is not yet made. It being understood
that no English translation of the Scriptures
will be gratuitously circulated by the Society,
in Great Britain.")

At a meeting on the 4th January 1803 the following resolution was passed —the address referred to being the paper which Mr Hughes was preparing, *On the Excellency of the Holy Scriptures: an Argument for their more general Dispersion:—*

Resolved, that Mr S. Mills be requested to prepare a plan arranged on the principles of the address.

The minute of the meeting of Tuesday, 18th January, contains the following passages:—

The subject of the formation of a Bible Society being resumed, the address prepared by Mr Hughes (in which he had incorporated the ideas suggested at former meetings) was read.

Resolved, that the said address be received subject to verbal alterations by the Author.

The outlines of a plan prepared by Mr Mills in compliance with the Resolution of the 4th inst. was read and with some alterations adopted subject to discussion at the next meeting.

Resolved that a special meeting be held on Tuesday next on the subject of the Bible Society.

At that special meeting on 25th January, Mr Reyner was requested to correspond with some liberal individuals, in different parts of the country, on the subject of opening a subscription as the basis of the intended Society.

The "plan" which Mr Mills was requested to prepare was submitted to a meeting held on 1st February, and the following minute evidently preserves at least its chief provisions:—

It was resolved that the following be adopted as the title of the Society for the dispersion of the holy scriptures.

Plan of a Society for promoting a more extensive circulation of the Holy Scriptures at Home and abroad.

Each subscriber of one Guinea or upwards annually shall be considered a member.

Each subscriber of 10 Guineas at one time shall be a member for life.

Each subscriber of fifty Guineas or upwards shall be a Governor and have the privilege of attending the Committee.[1]

Every member shall be entitled to Bibles and Testaments at the Society's prices.

The Committee are authorised to assist in purchasing and printing the Scriptures in foreign languages, and for this purpose to open a correspondence with such persons as they may deem most suitable for the purpose.

A special meeting was held on the 8th February, when the following important provisions were added to the "plan":—

[1] The minute, after correction, reads—"all meetings of [the] Society," but the correction seems to have been made in consequence of a resolution passed at the next meeting.

Resolved, That the translation of the Scriptures established by Public Authority, be the only one in the English language to be adopted by the Society.

Resolved, that the Article 9 on the minutes of the last meeting be altered to admit of an attendance on all the meetings of the Society.

Resolved, that the address adopted on the 18th ult. be printed in a handsome manner, under the inspection of Messrs Reyner, Hughes, and Freshfield, by Mr Bensley.

Resolved, that an application be made to his Majesty for his patronage to the Society.

That Mr Hardcastle be requested to accompany Mr Hughes to Mr Wilberforce relative to the above application. — Mr Dodd kindly offered his service to attend if it should be inconvenient to Mr Hardcastle.

Resolved, that a General Meeting of the Society be held in the year on the second or third Monday in May at the discretion of the Committee.

That the Treasurer and Committee shall be elected and the accounts audited annually at the general meeting.

Resolved, the Committee consist of 24, who shall superintend the general management of the Society, and with whom shall rest the choice of the officers of the Society, the Treasurer alone excepted.

That one-fourth of the Committee, consisting of such members as have given the least attendance, be ineligible to be re-elected for the ensuing year, excepting such as are considered honorary members.

Resolved, that an Executor paying a bequest of be considered as a Member for life, and of as a Governor.

Resolved, that the General Meeting be held at[1] at 12 o'Clock —the Chair to be taken precisely at one o'Clock.

Resolved, that the disbursements by the Committee shall not exceed £ on any one object, without the Authority of the general meeting of the subscribers.

An "extraordinary meeting on the subject of the Bible Society" was held on the 21st April. Among those present was William Wilberforce, and, after all the advance that had been made, it is curious to read that

The Chairman [Mr Alers] having stated the origin and design of the projected society,

It was resolved that it is expedient to consult measures for obtaining information respecting the want of Bibles in this and other countries.

Friends engaged to make inquiries regarding the want of Bibles at home and abroad, but the reader of the minutes has an uneasy feeling that at this time a shadow of some kind had fallen on the prospects of the friends of the project. However, at a meeting on the 28th June,

A letter from the Rev. Mr Williams of Birmingham being read, in which he suggests the propriety of encouraging the formation of local Societies to which poor persons might be permitted to pay for Bibles by instalments of one penny, etc., per week, the prices being *further* reduced by the aid of such Societies,—

[1] Some indecision is indicated by the erasures in this paragraph. Up to the last moment there was apparently an intention that there should be two general meetings in the year,—one, in January, to be held "at the Crown and Anchor Tavern in the Strand, and that in May, at the London Tavern in Bishopsgate."

Resolved, That the consideration of the same be deferr'd till the formation of the Society is accomplished.

Early in 1804 the future looks clear and hopeful, and at a meeting on the 11th January it was resolved,

That the Title of the Society be—"The British and Foreign Bible Society;" agreeably to ye suggest^n^ of ye Secretary.

On the 7th February a public meeting for the formation of the Society was fixed for the 1st March, a date which was changed to the 7th March at a meeting on the 21st February, when the following steps were taken :—

Mr Mills was requested to engage (if possible) Mr G. Sharpe to take the chair.

The following were appointed a Sub-Committee for finally preparing the whole business for the General Meeting — Messrs Cowie, Burder, Bunnell, Reyner, Mills, Alers, Townsend, Hughes, Campbell, to meet on Friday morning at 8 o'clock.

A fuller account of the R.T.S. minutes regarding the formation of the Bible Society may be seen in *A Memorable Room* by Henry Morris.

APPENDIX II

THE COMMITTEE

THROUGHOUT these volumes the Committee of the Bible Society has been ubiquitous; at the same time it has necessarily been impersonal. In the following pages we record the honoured names of those to whose zeal and constancy, experience and sound judgment, singleness of purpose and catholicity of spirit the destinies of the Society were committed.

The Committee, it will be remembered, was composed of thirty-six laymen. It was appointed annually, and of the thirty-six members the twenty-seven[1] who had been most frequent in attendance were eligible for re-election. In fifty years one would naturally expect a considerable change of *personnel;* the withdrawal of nine members annually would of itself make room for 441 new appointments in the half century. Yet it is a remarkable fact that from 1804 to the Jubilee Year the Committee consisted of no more than 252 individual members. This singular continuity of service no doubt contributed very largely to continuity of policy, and to the establishment of a traditional temper and method of procedure.

Only 58 members served for one year alone. Fifty-seven served continuously for five years or more; 36 for ten years or more; 25 for fifteen years or more. Twenty members served without a break for periods ranging from sixteen to thirty years. One member was re-elected for thirty-eight years consecutively, another for forty, and yet two more—Samuel Mills and H. Robarts—for forty-three years. Another class of members—107 in number—served intermittently, and they too contributed effectually to the permanence of the early principles and *esprit de corps.* One of these—Josiah Forster—served for forty-two years between 1826 and 1870, was appointed a Vice-President in 1869, and died in the following year.

LIST OF MEMBERS OF COMMITTEE,

WITH PERIODS OF SERVICE, FROM 1804 TO 1854.

(*The names of the first Committee are given in Italics.*)

William Alers (afterwards William Alers Hankey) . . 1804-1812*

[1] In 1871-2 the number eligible for re-election was enlarged to thirty.
* With interval of one year or more.

Thomas Babington	1804-1809*
Thomas Bernard	1804
Joseph Benwell	1804
Wilson Birkbeck	1804-1812
Henry Boase (banker and author; a friend of Mr Charles of Bala)	1804
Joseph Bunnell	1804-1813
Joseph Butterworth (law bookseller; early meetings of the Committee were held in his house)	1804-1826*
Robert Cowie	1804-1805
Charles Crawford	1804-1808
John Fenn	1804-1805
Sebastian Fridag	1804
Charles Grant	1804
Claes Grill	1804
Joseph Hardcastle	1804-1806*
W. Henry Hoare	1804-1812*
Thomas Hodson	1804-1811
John Daniel Hose	1804-1811
Robert Howard	1804-1811
Richard Lea, Alderman	1804-1810*
Zachary Macaulay	1804-1830*
Alexander Maitland	1804-1817
Ambrose Martin	1804-1823*
Samuel Mills (served continuously for 43 years)	1804-1846
Joseph Reyner	1804-1827
Hermann Schroeder	1804-1807*
Granville Sharp	1804-1813
Joseph Smith	1804-1812
Richard Stainforth	1804-1820*
James Stephen	1804-1806*
Robert Steven	1804-1827
Christopher Sundius	1804-1827*
Anthony Wagner (afterwards Collector for 27 years)	1804-1809
William Wilberforce	1804
Joseph Wilson	1804
George Wolff	1804-1824
Thomas Boddington	1805-1810*
John Brasier	1805-1807
T. Ferley Forster	1805-1814*
James Meyer	1805
Thomas Pellatt	1805-1827*
William Terrington	1805-1819*

* With interval of one year or more.

John Thornton (afterwards Treasurer for 46 years)	1805-1814*
Thomas Wilson	1805
Henricke Witte	1805-1819*
Arthur Young	1805
William Blair (eminent surgeon; presented his collection of Bibles and scarce commentaries in various languages to the Library)	1806-1822
Christopher Edelman	1806-1816
W. A. Garratt	1806-1821*
Francis Ernst Kahl	1806-1810*
George Meyer	1806-1810
Henry Waymouth	1806-1822*
Henry Dobbs	1806-1837*
David Cook	1807-1814
Hugh Campbell Mair	1807-1809
John Maitland	1807
James Pritt	1807-1820
William Shrubsole (one of the first secretaries of the London Missionary Society; author of the hymn "Arm of the Lord, awake, awake!")	1807
James Vandersmissen	1807-1808
Thomas Allan	1808-1825
Thomas Bainbridge	1808-1825*
Matthias Bilger	1808-1811*
James Davis	1808
William Dillwyn	1808
Charles Elliot	1808-1823*
William König	1808-1809
William Savill	1808
William Burls	1809-1824
Launcelot Haslope	1809-1836
John Poynder (solicitor, theological writer; as a director of the East India Company opposed for many years the encouragement given to idolatry, etc.)	1809-1844*
Josiah Roberts	1809-1846*
Joseph Stonard	1809-1818*
Edward N. Thornton (served continuously for 40 years)	1809-1848
John Bowman	1810-1823*
Michael Gibbs (Alderman, 1843)	1810-1843*
Thomas Hammersley	1810
Richard Phillips	1810-1828*
Thomas Simpson	1810
Edward Venn	1810

* With interval of one year or more.

Thomas Hayter	1811-1821*
John Siffken	1811-1838*
Thomas Edwards, LL.D.	1812
H. P. Engstrom	1812
H. F. Horneman	1812-1816*
W. B. Hudson	1812-1814
Charles Tottie	1812-1843*
Charles Townley, LL.D	1812-1813
John Butler	1813-1817
Joseph Forster	1813
Luke Howard (chemist; friend of John Dalton and correspondent of Goethe)	1813-1825
William Roberts (barrister and author; defended the Society from attack in the *Quarterly;* sometime editor of *The British Review*)	1813
John Schneider	1813-1816
John Bayford	1814-1815
John Fell	1814-1819
J. W. Freshfield	1814-1824
P. J. Heisch	1814-1843
Sir Digby Mackworth, Bart.	1814
Joseph Watson	1814-1820
John Bacon	1815-1817*
C. S. Dudley	1815-1816
Sir R. H. Inglis	1815-1820*
John Weyland, Jun.	1815
Jesse Carling, Jun.	1816-1832
J. G. Lockett	1816-1825*
A. L. Pasche	1816-1823*
J. W. Warren	1816-1818
John Arch	1817
Ebenezer Maitland	1817-1818
W. T. Money	1817-1821*
Baron de Strandman	1817
Professor Ekenstam	1818
—— Grutzow	1818
Benjamin Shaw	1818
Joseph Trueman	1818-1843*
Roger Dawson	1819-1834
Andrew Kaye	1819
J. B. Wilson	1819-1827*
Thomas Farmer	1820-1857
T. B. Oldfield	1820-1836*

* With interval of one year or more.

Nathaniel Robarts	1820-1841*
J. H. Wagentreiber	1820-1824*
J. A. Müller, M.D.	1821-1824*
P. R. Poland	1821-1825*
John Eliot	1822-1829
Samuel Houston	1822-1841*
Jorgen Knudtzon	1822
—— Mackintosh, M.D.	1822
John Rogers	1822-1840*
George Stokes	1822-1830
Joseph Wilson	1822-1830*
C. A. Cordes	1823-1829*
Henry Pownall	1823-1844*
Thomas Stokes	1823-1831*
Percival White	1823-1847*
John Pfeiler	1824-1840*
John Radley	1824-1863*
William Jenney	1825
John Deacon	1826-1830*
Josiah Forster (served for 42 years; Vice-President in 1869).	1826-1870*
Thomas Puckle	1826-1828
William Harding	1826-1834*
C. J. Shebbeare	1826
William Allen (joint-owner of New Lanark Mills with Owen, etc.; took part in founding the British and Foreign School Society)	1827-1828
Charles Holehouse	1827-1832*
John Ballance	1828
John Blackett, Jun.	1828-1830
Joseph Brooksbank	1828-1830
Thomas Horsefield, M.D.	1828-1851*
John Labouchere	1828-1830*
G. G. Schneider	1828-1830*
Peter Vaucher	1828-1829
Robert Charles	1829
Henry Kemble	1829-1837*
Francis Paynter	1829-1831*
W. F. Reynolds	1829-1831*
R. Richardson, M.D. (first Christian traveller admitted to Solomon's Mosque at Gaza; author of *Travels along the Mediterranean*	1829-1847*
Richard Barrett	1830-1854*
Robert Saunders	1830-1842*

* With interval of one year or more.

George Stacey	1830-1854*
Henry Tritton	1830
William Greaves	1831-1841
W. B. Gurney	1831
George Poland	1831-1860*
Peter Poland	1831-1845*
J. I. Wathen	1831-1848
Thomas Bickham	1832-1838
Joseph Claypon	1832-1855
William Hutton	1832
George Scrivens	1832-1847
Nathaniel Wathen	1832-1848
Edward Wyndham	1832
Peter Bedford	1833
J. W. Bromley	1833-1851
J. C. Edelman	1833-1847
H. G. Key	1833-1847*
John Paynter	1833-1848*
John Bockett	1834-1861*
J. S. Elliott	1835-1844*
Joseph Fletcher	1835
Martin Ware	1835-1839*
W. T. Beeby	1836
S. B. Brooke	1836-1842*
Sir W. H. Poland	1836-1852*
J. Blower	1837-1841*
J. Kück	1837-1852*
Jabez Legg	1838-1840*
J. Morley, Jun.	1838-1864*
W. Stroud	1838
Morgan G. Jones	1839-1840
W. Ropes	1839-1840
R. C. Bowden	1840-1862*
Samuel Fox	1840-1846*
Major Head	1840-1841
C. H. Weston	1840-1845
H. Robarts (served continuously for 43 years)	1841-1883
T. M. Coombs	1842-1863
P. B. Hall	1842-1870*
A. Kaye	1842-1844*
J. R. Mills	1842-1851
James Farish	1843-1872*
George Gay	1843-1852*

* With interval of one year or more.

G. Meek	1843-1852*
W. Shippery	1843-1846
W. J. Norris	1844-1845
C. A. Preller	1844-1873*
Henry Roberts	1844-1865*
Sir E. N. Buxton, Bart.	1845
Major-General M'Innes	1845-1858
W. Tottie	1845-1857*
David Brown	1846
James Foster	1846-1859
S. Gurney	1846-1847
Hon. A. Kinnaird	1846
Ernest Bunsen	1847-1852*
A. Chapman	1847
L. Grüner	1847-1851*
J. Trueman, Jun.	1847
B. Claypon	1848-1854*
A. Curling	1848-1850
H. Gregory	1848-1873
Joseph Hoare	1848-1869*
J. M. M'Nabb	1848
G. J. Morris	1848
H. Rucker	1848
H. G. Sperling	1848-1852
J. Beldam	1849-1856
J. Heald	1849-1851*
C. Hillhouse	1849-1850
Dr Hoffman	1849
Dr C. Meyer	1849-1851*
H. S. Montagu	1849-1856*
J. H. Ravenshaw	1849-1857
W. Wainwright	1849
H. H. White	1849-1872
Captain C. A. Barlow, R.N.	1850-1855
John Finch	1850-1881*
R. Matthews	1850-1852*
H. D. C. Satow	1850-1853*
R. T. Webb	1850-1851
R. Westenholz	1850-1863*
A. Wilson	1850
T. F. Buxton	1851-1855*
A. Bach	1852-1857
Thomas Binns	1852-1868

* With interval of one year or more.

R. Charles, Jun.	1852-1865*
W. E. Hubbard	1852-1853
W. Taylor	1852-1859*
C. Ware	1852-1854
S. Gurney, Jun.	1853-1854
G. Peabody (American philanthropist; merchant and builder in London; donor of the £500,000 from which the "Peabody dwellings" were erected in 1864)	1853
Eusebius Smith	1853-1862
C. Tottie, Jun.	1853

* With interval of one year or more.

APPENDIX III

SUMMARY OF VERSIONS OF THE SCRIPTURES

PRINTED FOR THE BRITISH AND FOREIGN BIBLE SOCIETY UP TO 31ST DECEMBER 1853.

VERSIONS.	BIBLES.	NEW TESTAMENTS.	PORTIONS.	TOTAL.
United Kingdom.				
English	7,843,874	8,612,127	431,180	16,887,181
Gaelic	66,696	77,949	...	144,645
Irish	15,000	84,523	18,020	117,543
Manx	5,000	2,250	...	7,250
Welsh	390,525	473,163	...	863,688
	8,321,095	9,250,012	449,200	18,020,307
Continental.				
Albanian	...	2,000	...	2,000
Basque (French)	...	2,000	2,000	4,000
,, (Spanish)	...	...	1,000	1,000
Bohemian	25,000	39,000	...	64,000
Breton	...	8,000	...	8,000
Bulgarian	...	15,000	...	15,000
Catalan	...	9,030	...	9,030
Danish	20,848	140,934	...	161,782
Dutch	133,395	586,104	15,500	734,999
Enghadine	...	2,000	...	2,000
Esthonian	...	5,000	...	5,000
Finnish	10,000	117,500	...	127,500
Flemish	5,000	70,350	...	75,350
French	417,872	2,706,329	232,597	3,356,798
Carry forward	612,115	3,703,247	251,097	4,566,459

VERSIONS.	BIBLES.	NEW TESTAMENTS.	PORTIONS.	TOTAL.
Continental—*continued.*				
Brought forward .	612,115	3,703,247	251,097	4,566,459
German	434,919	1,512,270	78,998	2,026,187
,, and Hebrew . .	8,083	...	38,462	46,545
Greek (ancient) . .	...	15,232	...	15,232
,, (modern) . .	11,120	75,445	117,933	204,498
,, (ancient and modern)	...	45,294	2,030	47,324
Hungarian . . .	59,300	38,000	...	97,300
Italian	88,399	174,190	9,500	272,089
Lithuanian . . .	3,000	7,113	...	10,113
Piedmontese . . .	...	1,000	3,040	4,040
Polish	14,000	79,000	...	93,000
Portuguese . . .	18,042	55,040	6,000	79,082
Russ	...	2,140	1,000	3,140
Servian	...	4,000	...	4,000
Spanish	54,869	168,997	49,740	273,606
Judæo-Spanish . . .	...	3,000	...	3,000
Swedish	147,730	453,424	51,500	652,654
Vaudois and French . .	...	...	3,020	3,020
Wallachian . . .	...	10,000	...	10,000
Wendish	...	13,000	...	13,000
	1,451,577	6,360,392	612,320	8,424,289
Asiatic.				
Arabic	14,441	31,128	34,200	79,769
Judæo-Arabic . . .	...	...	2,020	2,020
Armenian . . .	...	38,000	7,000	45,000
Bengali	...	5,044	...	5,044
Carshun	...	6,000	...	6,000
Chaldaic	...	...	2,000	2,000
Chinese	5,000	101,629	28,506	135,135
Dyak	...	1,500	...	1,500
Hebrew	91,539	13,412	57,858	162,809
Hindustani or Urdu . .	...	10,000	...	10,000
Indo-Portuguese . .	...	7,000	7,000	14,000
Malay	15,000	22,000	...	37,000
Malayalam . . .	...	...	7,065	7,065
Manchu	...	1,000	...	1,000
Mongolian . . .	...	2,015	...	2,015
Persian	...	14,850	16,097	30,947
Judæo-Persic . . .	...	...	1,000	1,000
Carry forward . .	125,980	253,578	162,746	542,304

VERSIONS.	BIBLES.	NEW TESTAMENTS.	PORTIONS.	TOTAL.
Asiatic—*continued.*				
Brought forward .	125,980	253,578	162,746	542,304
Syriac	4,000	14,126	...	18,126
Tartar	...	...	1,014	1,014
Turkish	7,500	16,500	9,030	33,030
	137,480	284,204	172,790	594,474
African.				
Accra	...	...	1,010	1,010
Amharic	1,996	6,010	2,001	10,016
Berber	...	...	250	250
Coptic and Arabic . .	...	...	4,014	4,014
Ethiopic	...	2,020	2,100	4,120
Malagasi	...	11,116	16,178	27,294
Mandingo . . .	...	...	500	500
Sechuana . . .	...	5,050	...	5,050
Yoruba	...	...	6,000	6,000
	1,996	24,196	32,062	58,254
American.				
Aymará and Spanish . .	...	...	1,104	1,104
Chippeway . . .	...	...	1,000	1,000
Eskimo	...	4,000	4,025	8,025
Greenlandish . . .	...	2,000	1,200	3,200
Mexican	...	...	250	250
Mic-Mac	...	...	750	750
Mohawk	...	...	2,000	2,000
Negro Dialect (Surinam) .	...	3,000	...	3,000
	...	9,000	10,329	19,329
New Zealand and Polynesia.				
Fiji	...	5,040	...	5,040
New Zealand . . .	...	76,020	30,320	106,340
Raratongan . . .	5,250	10,100	...	15,350
Samoan	...	15,200	...	15,200
Tongan	...	10,080	...	10,080
Tahiti	8,046	13,114	6,050	27,210
	13,296	129,554	36,370	179,220
GRAND TOTALS . .	9,925,444	16,057,358	1,313,071	27,295,873

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